A HOME MISSION HISTORY OF THE MORAVIAN CHURCH IN THE UNITED STATES AND CANADA

HARRY EMILIUS STOCKER, Ph.D.

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A Home Mission History of The Moravian Church in The United States

(NORTHERN PROVINCE)

By

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FOREWORD

THE early Moravians in America carried on home mission work with great zeal. They had scarcely built for themselves a few houses in the wilderness before they began to send out missionaries to labor among the thousands of spiritually destitute settlers. In a short time the voice of the Moravian evangelist was heard in widely scattered places proclaiming the gospel of Christ. Hundreds of people responded to the gospel appeal, but the zealous missionaries had no thought of gathering their converts into Moravian congregations. Their sole purpose was to make Christians, not Moravians. These activities were brought to an end by the Revolutionary War. By the time peace was declared certain restrictive measures, adopted by the Church in Europe and introduced in America, made the Moravian settlements more exclusive in character than ever. All the resources at the command of the Church were applied to Foreign Missions. There was practically no effort made to bring the gospel to the thousands of spiritually destitute people in the United States.

While other denominations were prosecuting home mission work with vigor and greatly increasing their membership, the Moravian Church suffered from the ill effects of the exclusive system which made it strangely indifferent to the spiritual needs of those about it, and kept it small in numbers. This unfortunate state of affairs continued for about seventy-five years. Then the Church at last awoke to a sense of its duty. At the Synod of 1847 certain general principles in regard to home mission work were laid down. Two years later another Synod entered

into a full discussion of the Home Mission enterprise, and it was resolved to organize Home Missionary Societies in the churches for the purpose of collecting the requisite funds. This plan proved successful, and the Church was then ready to extend its borders. The former settlement idea vanished. It was no longer the purpose of the Church to take people to new places and form congregations, but to follow people in their wanderings and settlements and establish churches among them. Altho adopted a hundred years, or more, too late to make the Moravian Church the numerically strong denomination it might have become under more sensible regulations, this aggressive policy has established a chain of Moravian congregations extending from the Atlantic sea-board to North Dakota and the Canadian Northwest.

The Church of Yesterday has a message for the Church of To-day. The present generation and generations to come ought to know, and desire to know, how and where and with what results the fathers labored. Hitherto there has been no comprehensive and easily accessible history of the churches in the Northern Province. To supply a long-felt need this book, entitled *"A Home Mission History of the Moravian Church in the United States and Canada, Northern Province,"* has been written. The principal sources of information contained in the history are the Journals of Provincial Synods dating back to 1847, Journals of District Synods, Reports of the Central Home Missionary Society, Reports of Congregational Home Missionary Societies, The Miscellany, The Moravian, Das Brueder Blatt, Der Brueder Botschafter, and authentic histories of the Church. After the manuscript had been written, it was submitted for perusal to Bishop J. Taylor Hamilton, D.D., historian and scholar. His helpful suggestions are herewith gratefully acknowl-

edged. The writer likewise expresses his deep appreciation for the hearty support and encouragement given him by Dr. Paul de Schweinitz, the Secretary of Missions. If this book inspires a deeper love for the Moravian Church and, here and there, a greater consecration on the part of its members, the author feels more than repaid for his labors.

HARRY E. STOCKER.

New York City,
December, 1923.

CHAPTER I

A UNIQUE HOME MISSION ENTERPRISE

THERE is a Home Mission work of the Moravian Church on the continent of Europe that is unique. It had its rise in the intense evangelistic activities which resulted from the baptism of the Herrnhut congregation by the Holy Spirit, on August 13, 1727, the day known as the Spiritual Birthday of the Renewed Brethren's Church. After the Moravian Pentecost flaming evangelists traveled far and wide in Europe, everywhere preaching the gospel with tongues of fire. They had no thought of making Moravians. Their sole aim was "to win souls for the Lamb that was slain." Those who were awakened by their preaching were gathered into associations or societies which had for their object the promotion of piety among their members and the purification of the Church to which they belonged. In this way spiritual centers fostered by the Moravians arose in Germany, Switzerland, Denmark, Norway, Sweden, Russia, and other countries of Europe. Since 1750 this mission to awakened souls scattered thruout the State Churches on the Continent has been known as *"The Diaspora of the Brethren's Church."* It takes its name from the Greek term signifying "the dispersion" in the first verse of Peter's first Epistle.

At present there are about seventy thousand persons included in the Diaspora. They are divided into districts, each district being served by a missionary. The Mission has two classes of members. The first class consists of "the Brethren and Sisters of the Diaspora" in general.

Such receive the stated visits of the missionary and attend his meetings. The second class comprises "the Societies of the Brethren." The members of these Societies are those persons who desire a more intimate fellowship with the Moravian Church. They are governed by certain rules and regulations, and enjoy all the religious services peculiar to the Moravian Church with one exception; as a rule, the missionary does not administer the sacraments. In some places it is done with the sanction of consistorial authorities. But the members of the Societies generally receive the sacraments in the Church to which they belong. Some districts have a resident missionary, while others are served from neighboring congregations. The religious meetings are conducted in regular chapels or prayer-halls, or in private houses where there is no chapel. Altho this enterprise receives substantial financial assistance from those who benefit by it spiritually, the chief support of the work comes from the central treasury of the Continental Province. The Mission Board contributes to the salaries of the Diaspora workers, who are regarded as mission advocates and agents.

The reflex influence of this altruistic work has been great. It has helped to keep alive in the congregations on the Continent the warm evangelical faith which has characterized the Moravian Church from the beginning. The Diaspora Brethren have always supported Moravian Missions in non-Christian countries, not a few of them entering the foreign service of the Church. It has also recruited the Moravian ministry. One of the earliest and most distinguished of these recruits was Augustus Gottlieb Spangenberg, who became the "Father of the Moravian Church in America." Many of the American congregations owe their origin to Diaspora Brethren. Numerous

adherents of the Mission settled in the United States, and not infrequently groups here and there turned to the Moravian Church for some one to minister to their spiritual needs. In this way a wide field for Moravian labors was opened in this country and in Canada. What is even more gratifying, however, is the fact that the Diaspora has largely achieved the purpose for which it was called into existence. This was especially the case in the beginning of the movement. At a time when almost the whole Christian world lay in the cold grip of a rationalistic formalism, the Moravians were exceedingly useful in awakening the State Churches from the lethargy that prevailed in them, and did much to diffuse a more living piety.

But we have no reason to believe that the Diaspora Mission would have been less influential if the early evangelists and their successors had gathered those awakened by their preaching into distinct Moravian congregations. In this way they would have achieved the great purpose they had in mind, and at the same time laid a broader foundation upon which the future work of the Moravian Church could rest. The fact that the Church has more than two times as many members in the foreign field as it has in the field at home is an interesting phenomenon that shows with what remarkable zeal and self-sacrificing energy the fathers labored for the conversion of the non-Christian world. But it would be far better if the proportion were reversed. The Diaspora Mission explains, at least partially, why this unique condition exists to-day. It is a notable exponent of a church policy that was assiduously followed for more than a century after the resuscitation of the Brethren's Church.

Originally the Herrnhut congregation was an integral

part of the Lutheran parish of Berthelsdorf, and Count Zinzendorf was not convinced that a separation should be effected. Nothing was farther from his mind than the thought of establishing a new Church. Long before the descendants of the Ancient Brethren's Church found a refuge on his estate, he had embraced Philip Spener's idea of having "*ecclesiolae in ecclesia*," or "little churches within the church," consisting of regenerated souls laboring for the purification of the whole Church. Therefore Zinzendorf's purpose was to make the Herrnhut congregation "a church within the church," seeking as a branch of the State Church to deepen the spiritual life of Christians in general, and particularly to spread the gospel among the heathen. On the latter point the Brethren were agreed. But they were not willing that their Church should be a mere branch of the Lutheran Church. And the Lord was on their side. It was His will that the Ancient Brethren's Church should be resuscitated so that the Renewed Church might take its place in the world as a distinct ecclesiastical body.

But in one respect the views of Zinzendorf prevailed. Altho separated from the Lutheran Church, the Moravian Church, as it became popularly known because the majority of the Brethren had emigrated from Moravia, committed itself to the doubtful policy of serving the Lord as "a church within the church." In the language of an old hymn, it considered itself "the eldest sister and servant" of the Evangelical Church. To serve the Church at large by guiding the souls scattered abroad into the right way, and by bringing them together into societies for spiritual culture, without separating them from their own Church, the Moravian Church came to regard as its peculiar calling. This conception gave rise to the Diaspora Mission. Some things might be said in favor of the

policy as pursued in Europe. But in America where there has never been an Established Church, it was clearly a mistake. Here the times and conditions demanded that Christians should organize and found churches everywhere. Unfortunately, the early Moravians failed to discern the times. Altho they exercised a deep and wide-spread spiritual influence, the mistaken policy to which they rigidly adhered kept the Moravian Church small in numbers. If they had organized the thousands awakened under their preaching into Moravian congregations, instead of turning them over to other churches, the Moravian Church might be to-day one of the strongest denominations in the United States.

CHAPTER II

HOME MISSIONARY PIONEERS IN PENNSYLVANIA

THE first Moravian Home Missionary in America was George Boehnisch. He came from Europe on the *St. Andrew,* and landed in Philadelphia on September 22, 1734, or about two years after the first Moravian missionaries began their labors among the Negro slaves in the West Indies. He was accompanied by Christopher Baus, a fellow-Moravian, and Christopher Wiegner, a Schwenkfelder who had become intimately associated with the Brethren. These three men had been delegated by Count Zinzendorf to conduct a colony of Schwenkfelders to America. The Schwenkfelders were Silesian exiles who had enjoyed the protection of Zinzendorf on the Bethelsdorf manor for nine years. In 1733 a royal edict compelled them to leave Saxony. Some of them left for Pennsylvania several months after the edict had been issued. For those who remained behind their benefactor secured a grant of land in Georgia. In passing thru Holland on their way to the new home, this colony, led by Boehnisch and his colleagues, was persuaded to go to Pennsylvania and not to Georgia.

Fearing that they too might suffer banishment, the Moravians thought it the part of wisdom to provide a place of refuge before this fate should overtake them. Therefore they gladly accepted the proposal of the Trustees of Georgia that a colony of Brethren should settle on their domain. Two tracts of land were granted, one

where the city of Savannah now stands, and another a short distance up the river. On March 22, 1735, Spangenberg and nine other Moravians arrived in Savannah. While these men were of the best type of colonists, the prime reason why they came to America was to evangelize the Indians whose spiritual destitution had given them great concern for eight years or more. Soon after their arrival a school for Indian children was established. About one year later Bishop David Nitschmann brought over twenty additional Moravians. Not long afterward a congregation was organized, which labored for four years among the Indians, Negro slaves and white settlers, when war conditions and other adverse circumstances made it necessary to give up the work. The remnant of the congregation then emigrated to Pennsylvania where other members had previously settled.

Boehnisch's mission was not ended when he had seen those under his care settled in Pennsylvania. He had been commissioned to labor for the spiritual welfare of the Schwenkfelders, "and gradually win them for Christ." He made his home with Christopher Wiegner whom he assisted in clearing the ground for his farm in the Skippack Woods, and in building his house. In this home many Moravian itinerants later found hospitable shelter. The Wiegner farm lay two miles south of Kulpsville, Montgomery County. While supporting himself with his hands Boehnisch likewise found time to do the work of an evangelist. Altho the spiritual destitution of the frontier was appalling, not a few devout settlers lent their efforts toward bringing about a change for the better. In sympathetic co-operation with men of this type Boehnisch took part in organizing a number of Christians of various creeds, which became known as *"The Association of the Brethren of Skippack."* Boeh-

nisch's home missionary labors extended over a period of three years. In the fall of 1737 he returned to Europe.

On May 19, 1734, both Spangenberg and Boehnisch had been consecrated by Zinzendorf for labors in Pennsylvania. It was not until April 4, 1736, that the former was at last free to take up this task. On that day Spangenberg arrived in Pennsylvania from Georgia with credentials from Bishop Nitschmann and a cordial letter of introduction from Governor James Oglethorpe to Governor Thomas Penn. He had been commissioned to continue the work which Boehnisch had commenced among the Schwenkfelders, to investigate the spiritual conditions of the German settlers in general, and to gather information about the Indians with a view of establishing a mission among them. Like Boehnisch he made his headquarters at the house of Christopher Wiegner. Spangenberg, the scholar and theologian, earned his support as a common laborer on Wiegner's farm and in every way identified himself with the rustic population so as to disarm the prejudice which many entertained against men of education. Having been charged specifically to look after the spiritual welfare of the Schwenkfelders, he attended their meetings regularly, studied Schwenkfelder's writings, and even adopted the distinctive Schwenkfelder garb, consisting of "a gray coat without buttons and without pockets." Wiegner wrote, "Where is the brother who can accomplish the difficult task of serving the Schwenkfelders? Still Brother Spangenberg's heart is full of compassion and love for souls, and his love and humility have softened and won their hearts."

A few weeks after Spangenberg's arrival in Pennsylvania, he was joined by Bishop Nitschmann, in whose company he visited many people of various religious

persuasions in widely scattered neighborhoods. They found religious chaos everywhere. There were nominal Episcopalians, Lutherans, Reformed, Presbyterians, Quakers, Baptists, Mennonites, Separatists, Sabbatarians, Unitarians, Independents, Inspired Prophets, Hermits, New Born Ones, Dunkards, New Lights and other religionists, but true religion was extremely rare. Among the one hundred thousand Germans in Pennsylvania at that time, scarcely one regularly organized congregation, and practically no ministers or schools could be found. The Lutherans and the Reformed in Philadelphia had no church, but met for worship in a barn rented for the purpose. In the country there were few, if any, German ministers. Those who had accompanied the immigrants to the new country had either died or returned to their native land, leaving the people as sheep without a shepherd. Under these circumstances the masses became indifferent to religion. Spangenberg tells us that "many thousands of these people cared so little for religion that it became a common saying in reference to those who cared for neither God nor for His Word that they had 'the Pennsylvania religion.'" And yet some people claim that the Christian Church is of little value.

Altho Nitschmann on his first visit in Pennsylvania remained only two months, his missionary labors made a deep impression. In a letter to Count Zinzendorf, Spangenberg wrote: "His talk and conversation have been among all with whom he became acquainted a shining light, whereby they might have learned to know themselves and to find the way in which they ought to walk." Spangenberg's influence for good was equally great, and had the advantage of extending over a much longer period. He continued his labors in Pennsylvania singlehanded until August, 1739, when he was called to Europe.

Thus ended his first sojourn in America. Altho his task had been exceedingly hard, he accomplished much. His earnest labors brought about the conversion of many souls, led to a better understanding among Christians, and above all broke the ground for subsequent Moravian work in the province. And his experiences taught him many things of inestimable value in his later career. Among other things, he reported to the congregation at Herrnhut, "The gospel must be preached to the many thousands who know nothing of it; it may be that the hour of grace has sounded for the Indians; in the whole country there are few schools, and there is almost no one who makes the youth his concern." He also said, "Many expect a great blessing if a branch of the congregation at Herrnhut could be transplanted to Pennsylvania soil." This report suggested the three-fold work which the Moravians later sought to accomplish,—the preaching of the gospel to the unchurched thousands, the establishment of schools for the children of the colonists, and the evangelization of the Indians.

CHAPTER III

THE PENNSYLVANIA LABORS OF COUNT ZINZENDORF

Soon after Spangenberg had begun his labors in Pennsylvania he wrote to Count Zinzendorf: "There is a great harvest awaiting you here, my dear brother, because it has been impossible to speak thoroly with all the souls that hunger for the truth. There is no one in these parts with whom I have become acquainted who is not anxious to see and hear you. I wish you might wing your way across the sea to collect for the war-fare of the Lord all those who have hitherto hidden themselves in caverns and holes and among the rocks." Zinzendorf was deeply impressed by these words. He later referred to them as his first call to Pennsylvania. Other duties, however, prevented him from following it until five years later. Meanwhile George Whitefield had begun his successful evangelistic mission among the English speaking population of Pennsylvania. At the evangelist's earnest request for a German assistant Zinzendorf sent him Andrew Eschenbach who was ordained to the ministry for the purpose. Eschenbach arrived in Philadelphia in October, 1740, and found his principal field of labor among the Germans in the neighborhood of Oley.

In April of the same year Peter Boehler and the few Moravian colonists who had remained in Georgia came to Pennsylvania with Whitefield in his sloop. During the voyage the evangelist expressed his determination to establish "a Negro school in Pennsylvania where he pro-

posed to take up land in order to settle a town for the reception of such English friends whose heart God should incline to come and settle there." To this end he purchased on May 3, 1740, five thousand acres of land for twenty-two hundred pounds. This tract comprised approximately what is now Upper Nazareth Township in Northampton County. His proposition that Boehler should superintend the erection of the school-house and employ his Moravian brethren to do the work was accepted. Building operations were soon in progress on the tract which Whitefield called Nazareth. By the end of June the first house at that place was ready for occupancy. The second house was finished early in November. Meanwhile the proposed school-house, which still stands and is now known as the "Whitefield House," had been commenced, and Boehler went to Philadelphia to report progress to Whitefield.

This business interview took an unexpected turn. Whitefield had learned that the Moravians believed that grace is offered to all men, that God desires all to accept it, and that the influence of the Spirit may be resisted. As a predestinarian of the old school Whitefield took issue with Boehler on this point, and when he failed to convince the scholarly Moravian of his alleged errors, the evangelist lost his temper and declared that the Brethren must leave his land at once. Altho winter made such summary expulsion impossible, the Moravians immediately looked about for a suitable location, and eventually purchased five hundred acres of land at the junction of the Lehigh River and Monocacy Creek, ten miles south of Nazareth, where they founded Bethlehem. Here in the spring of 1741 the first house was built. The following summer Spangenberg purchased in England the Whitefield tract, and eventually Nazareth became a Moravian

settlement. During all this time the Moravians never for a moment forgot why they had come to America, and embraced every opportunity to witness for the gospel. There were scarcely three dozen Moravians in the American colonies at the time, but all were active servants of the Lord. While Christian Henry Rauch, who had commenced his labors in America in August, 1740, was engaged in preaching the gospel to the Mohican Indians at Shekomeko, New York, Moravian home missionaries itinerated among the spiritually destitute white people in Pennsylvania. Among these itinerants were two young women, Anna Nitschmann and Johanna Molther, who in the beginning of April, 1741, went to Oley where they assisted Eschenbach by laboring among the women and children, thereby preparing the way for the extensive itinerant work in which many Moravian women engaged later on.

When at last Zinzendorf arrived in America, he found that his brethren had not been idle. Landing in New York on November 30, 1741, he enjoyed a week's profitable intercourse with certain Christians who had been interested in the labors of the Brethren by Moravian ministers and missionaries sojourning in the metropolis from time to time, and then went to Philadelphia where on December 10 he and his companions were welcomed by Bishop David Nitschmann and others. A three-story house on Second Street, near Race, had been previously rented by Christian Froehlich as a home for Count Zinzendorf when in the city. Among those whom he invited for an interview was John Bechtel, a Reformed lay-preacher of Germantown. Fearing the displeasure of friends who had been prejudiced against Zinzendorf, Bechtel hesitated about complying with the invitation. His daughter Margaret, who in 1742 married the Mora-

vian missionary Gottlob Buettner, urged him to go. In her autobiography she says, "I gave my father no rest, and as my persuasions were of no avail, I ran to the pasture, caught his riding-horse, and brought it, bridled and saddled, to the door. This appeal he could not resist, and from regard to me he rode to town to see the remarkable man who impressed me deeply when I saw him next day at our house."

At Bechtel's house Zinzendorf met a number of Skippack Brethren who on December 19 accompanied him to the home of Christopher Wiegner where they spent the night. Next day they went to Falkner's Swamp in Frederick Township where they visited Henry Antes, an influential member of the Reformed Church, who later identified himself with Moravian labors in Pennsylvania. Antes submitted to his visitors a long cherished plan to bring about more friendly relations between the different denominations and sects, and so eliminate the envy, abuse and slander common on all sides. His thought was to invite the various religious bodies to send representatives to a "Conference of Religions" as a first step. Zinzendorf gave his hearty endorsement to the plan. Therefore Antes addressed on December 26, 1741, a circular letter to all denominations and sects represented in the province, inviting them to send representatives to a general meeting to be held at Germantown, "not for the purpose of disputing, but in order to treat peaceably concerning the most important articles of faith, and to ascertain how far all may agree in the most essential points for the purpose of promoting mutual love and forbearance."

Meanwhile Zinzendorf and his companions had gone to the Moravian settlement on the Lehigh River where they arrived in the evening of December twenty-first. In

connection with the Christmas Eve celebration Zinzendorf named the settlement "Bethlehem." Next day he left for Oley where he preached his first sermon in Pennsylvania. After five days spent in visiting extensively among the German settlers, he returned to Germantown. The spiritual destitution of his countrymen, which Henry Muhlenberg, the Father of Lutheranism in Pennsylvania, later said must have resulted in heathenism, if left unchecked for a few years longer, fired Zinzendorf with a burning enthusiasm to relieve the darkness. After his return to Philadelphia he preached for the Lutherans and the Reformed whenever he had the opportunity, and conducted daily services at his house on Second Street. He also published a small collection of old and new hymns entitled *"Pastoral Hymns of Bethlehem."* On January 12, 1742, he attended at the home of Theobold Endten of Germantown the first meeting of *"The Conference of Religions"* held at the call of Henry Antes. About one hundred representatives attended this meeting. Six similar gatherings, each like the first lasting about three days, were held before the middle of June. These convocations, known as *"The Pennsylvania Synods of the Congregation of God in the Spirit,"* or simply as *"The Pennsylvania Synods,"* were held in the order named at the house of Theobold Endten at Germantown, in George Huebner's house at Falkner's Swamp, at the house of John De Turck at Oley, at John Ashmead's house in Germantown, in the Reformed Church at Germantown, and the last two in Philadelphia.

Altho these meetings did not originate with Zinzendorf, but as he phrased it, "with the Pennsylvanians who had become tired of their own ways," he soon became, by the force of his personality and exceptional ability, the leading spirit. Zinzendorf was elected moderator of

all the "Synods" except the first one. Under his strong hand the conferences swung far beyond the object which Antes and others had originally in mind. Altho not his thought at first, Zinzendorf early conceived the idea that the time was ripe for Church Union, and to this end he lent his energy. For a time it seemed as if the denominational lines of Europe might not be drawn in Pennsylvania. At the meeting at Oley, where four men were ordained to the ministry, and Christian Henry Rauch baptized three of his Indian converts, on February 22, 1742, the members of "Synod," representing the various religious persuasions, "felt that they were indeed one Congregation of God in the Spirit." But after the fourth "Synod" the tide turned, leaving the Lutherans, Reformed and Moravians practically the only representatives. Altho three subsequent convocations made various plans that were not altogether fruitless, the plan of Church Union eventually failed.

But the "Synods" were not a failure. They served to awaken the authorities in the European Churches to their duty toward those of their brethren who had settled in Pennsylvania, and steps were immediately taken to make up for lost time. The movement also supplied a number of unchurched communities with ministers and established schools for children and young people. On May 4, 1742, a school that is of special interest to Moravians was opened with twenty-five girls at the house of John Ashmead in Germantown. Countess Benigna, the seventeen-year-old daughter of Count Zinzendorf, and two other young women were the teachers. On June 3 this school was transferred to Bethlehem where it developed into what is now the Moravian Seminary and College for Women.

Zinzendorf did not confine himself to the work of the

"Synods" and his efforts to bring about a permanent church union. Besides conducting stated services in his Philadelphia home, he preached for the Lutheran congregation in the city which worshipped on Arch Street in a barn that had been rented for the purpose and was used in common with members of the Reformed Church. Altho identified with the Moravian Brethren, Zinzendorf had been consecrated to the Lutheran ministry in Europe, and to the end of his life considered himself a bona fide Lutheran minister as well as a Bishop of the Moravian Church. This was a strange conception, to say the least. However, the Lutheran congregation in Philadelphia apparently saw no contradiction in the anomalous position which he had taken, and chose him as pastor. On May 26 he accepted the call to the Lutheran pastorate on condition that he was to receive no salary. That he might be unhampered in his wider activities, he installed as his assistant John Christopher Pyrlaeus, formerly a theological student at Leipsic. Zinzendorf served the Reformed congregation at the same time. This arrangement continued until July 29 when some disorderly persons expelled Pyrlaeus and the Lutheran worshippers and took possession of the building in the name of the Reformed members. Zinzendorf then built at his own expense a church on Race Street which was used by the Lutherans and the English Moravians who had arrived in the city early in June as a part of the First Sea Congregation.* Eventually this church became the home of the first Moravian congregation established in Philadel-

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*On March 19, 1742, a colony of fifty-six Moravians left England for Pennsylvania. This colony was organized for the voyage into a Sea Congregation with formal rules and regulations. Peter Boehler was the chaplain or pastor. Another colony which arrived in America from Europe on November 26, 1743, was similarly organized and is known as "*The Second Sea Congregation.*" Six years later, on May 12, "*The Third Sea Congregation*" landed in New York.

phia. It was organized by Zinzendorf on January 12, 1743, the original membership consisting of Lutheran families which preferred to retain the ministrations of the Brethren in connection with the Pennsylvania Synod. As the result of Zinzendorf's activities congregations were likewise established at Hebron, Heidelberg, Oley, Lancaster and York.

While located in Philadelphia Zinzendorf made frequent excursions into the country where he preached the gospel to the Mennonites and adherents of other denominations and sects. The second half of the year 1742 was devoted chiefly to labors seeking the furtherance of the missions among the Indians. After a protracted visit at Bethlehem where on June 25 he assisted in the formal organization of the congregation at that place, he made three arduous journeys into the Indian country. In July he went to the Delawares at Meniologomekah beyond the Blue Mountains; in August to the Mohicans at Shekomeko, New York, and in September and October, he sojourned among the Shawnee Indians near Wajomik on the Susquehanna. The remaining months of the year he made his headquarters at Bethlehem whence he made occasional visits to the surrounding country and preached once more at places where it was desired by the people. Anxious that the Moravian Brethren at Bethlehem should continue his home-missionary labors among the unchurched Germans and others until the Churches represented in Pennsylvania should receive an adequate supply of ministers from Europe, he made certain provisions for work of this kind. On January 8, 1743, he presided at a conference of ministers and lay-delegates from the congregations which he had established, and delivered an address which he called his "*Pennsylvania Testament.*" This address was later put into print. Three days later,

he preached his farewell sermon from the text, "She hath done what she could." On January 20 he sailed from New York for England. Altho it was his intention to return to America at a later day, Providence decreed otherwise, and his first visit was his last.

CHAPTER IV

THE PILGRIM CONGREGATION AND ITS ACTIVITIES

Zinzendorf never lost sight of his original purpose to make the Moravian Church "a church within the church." This idea is written large over the church policy which he instituted. After the Bethlehem congregation had been organized he publicly declared, "Bethlehem ought to be merely a Pilgrim Congregation in connection with all the children of God in Pennsylvania. It ought to be without name and should protest against being called a Moravian Church." His purpose was to make Bethlehem a missionary center from which evangelists might go forth to preach the gospel in all parts of the country, and his views prevailed. The Bethlehem church was divided into two companies, one being called *"The Pilgrim Congregation,"* and the other *"The Home Congregation."* The members in the first division devoted themselves to evangelistic work among the Indians and unchurched white people, while those in the latter division kept the altar fires burning at home and earned the means needed for the support of "the pilgrims." Members were frequently transferred from one division to the other. All placed their time, talents and labor at the disposal of the Church. By 1747 at least thirty-two different industries were represented at Bethlehem. A number of farms were tilled at the same time. In this way about fifty itinerant evangelists were supported, about fifteen schools maintained, and the traveling expenses provided for missionaries to the West Indies

and Surinam. Instead of receiving financial assistance from Europe the Moravians in Pennsylvania were in a position to send money to their brethren across the waters.

About three weeks after the organization of the Bethlehem congregation the first pilgrims left the settlement. They were Leonard Schnell, Gottlieb Petzold, George Kaske, Christopher Heine, Frederick Post, Gottlieb Enter, Joseph Shaw, John Okely, Reinhard Ronner and Philip Meurer. These men were instructed to put forth every effort to win the unchurched settlers for Christ, and under no circumstances to engage in any religious controversy, or interfere with the work of other Churches. Their chief purpose was to make Christians, not Moravians. They preached in dwellings, barns, school-houses, and occasionally in little churches. In less than four years they had established at least fifteen schools for children. By 1748 there were thirty-one localities in which the Brethren had centers of evangelistic activities. Among the number were Germantown, Philadelphia, Lancaster, York, Donegal, Heidelberg, Quitopehilla (later Hebron and eventually Lebanon), Warwick (Lititz), Oley, Allemaengel, Maguntschi (Emmaus), Salisbury, Falkner's Swamp, the Trappe, Mahanatawny, Neshaminy, and Dansbury in Pennsylvania; Monocacy (Graceham), in Maryland; Maurice River, Racoon, Penn's Neck, Oldman's Creek, Pawlin's Kill, Walpeck and Brunswick in the Jerseys; Staten Island and Long Island; Newport, Rhode Island, Broad Bay, Maine, Canajoharie, New York, and New York City. In the winter of 1747 Nathanael Seidel and Eric Westmann itinerated west of the Susquehanna River. Virginia was likewise visited by the evangelists. Here they labored among the Negro slaves as well as among the white settlers.

These home missionary activities continued with unabated zeal until they were brought to an end by the Revolutionary War. Altho the Moravian Brethren rendered the country invaluable assistauce during the Revolution, they could no longer itinerate at will in the interests of the gospel. The gracious services which they rendered the sick and wounded while the General Hospital of the American Army was at Bethlehem and later at Lititz and elsewhere, won them the unstinted praise and friendship of George Washington. For many years after the Moravians had commenced their labors in America, they suffered many hardships and much persecution. But nothing could deter them from the course which they believed had been divinely mapped out for them. Altho they persistently adhered to the Zinzendorfian policy of making Christians, repelling rather than soliciting additions to their own number, there was some church growth apart from that which resulted from the coming of numerous Moravian colonists from Europe prior to the American Revolution. Until 1748 "The Pennsylvania Synod" functioned with more or less success. It organized undenominational congregations and supplied them with ministers, and established schools and supplied them with teachers. As the years passed it became apparent that the denominational lines of Europe must have their counterpart in America. When the hope of Church Union had to be abandoned, most of the undenominational congregations and their ministers identified themselves with the Moravian Church. In January, 1749, the first purely Moravian synod was held at Bethlehem.

As previously stated, on June 25, 1742, the Moravians organized their first congregation, after leaving Georgia, at Bethlehem, Pennsylvania. Among the original mem-

bership were the German Brethren who had recently come from Europe with the First Sea Congregation. The English Moravians of the Sea Congregation were organized into a distinct congregation, and located at Nazareth with David Bruce as Elder. In October of the same year the English Brethren removed to Philadelphia where they organized themselves into "a little house church to prosecute city mission work." They eventually identified themselves with the first Moravian congregation which had been organized in Philadelphia on January 12, 1743, by Count Zinzendorf. On August 19, 1745, the Society for Propagating the Gospel among the Heathen, which still exists, was organized at Bethlehem. This is the oldest missionary society in America. In 1747, three congregations were organized, one on June 25, at Nazareth, another on July 30, at Emmaus, and the third on December 19, at Hebron, now Lebanon. On December 27, 1748, the organization of the first Moravian congregation in New York City took place.

Count Zinzendorf was the first Moravian minister who preached in Warwick Township, Lancaster County, Pennsylvania. In December, 1742, he conducted an evening meeting at the house of Jacob Huber. George Klein, Huber's nearest neighbor, knew of this meeting, but he had no desire to attend it. That night, however, he became convinced that he had done wrong in absenting himself, and next morning he went to Lancaster, where he heard Zinzendorf preach. Deeply stirred by the sermon, he became interested in the Brethren and on November 13, 1748, he together with Leonard Bender, George and Frederick Kiesel and their wives, Jacob Sherzer and wife, and Verona Rudy, a married woman, entered the fellowship of the Moravian Church. These nine persons formed the nucleus of the congregation organized on Feb-

ruary 9, 1749, at Lititz (Warwick) by Bishop Spangenberg. Eleven days later the Lancaster congregation was organized. The same year, Lord Granville, the Speaker in the English House of Commons, offered to the Moravians at a reasonable price a tract of land owned by him in North Carolina. With the hope of evangelizing the colonists and the Indians in that part of the country, and of establishing at the same time an abode where the Brethren might live and labor undisturbed, this offer was eventually accepted. The tract of one hundred thousand acres purchased was named *"Wachovia"* after the ancestral estates of Zinzendorf in Austria. Since 1752, the Moravian Church has here carried on its flourishing work.

In the fall of 1744, the Bethlehem Brethren commissioned the Rev. Mr. Lischy to preach the gospel at York to all who were willing to give him a hearing. "His testimony concerning the death of Jesus produced a great stir among the people at York and at Grist Creek." Serving in the capacity of a Reformed minister, Lischy failed to inform the people to whom he ministered that he had been called to the work by the authorities of the Moravian Church. When this fact became known among them in the fall of 1746, they refused to have any further dealings with Lischy, believing that he had deceived them wilfully. Subsequently the brethren Laurence T. Nyberg, Christian Rauch and Leonard Schnell preached occasionally at York. John Heckedorn and Francis Jacob Miller were the first persons at York who joined the Moravian Church. They were received into the fellowship of the Church in 1749, others following their example soon after. Until 1751, the York Moravians partook of the Holy Communion at Warwick. On November 27, of that year, the Holy Communion was celebrated at

York for the first time, Christian Henry Rauch officiating. Brother Philip Meurer was appointed to have pastoral oversight of the little flock in the same year. On March 25, 1752, the congregation was formally organized. Three years later, on December 19, the first church edifice was consecrated by Bishop Matthew Hehl.

After the death of David Bruce at the Wechquadnach Indian Mission, in Dutchess County, New York, on July 9, 1749, the white settlers in the Oblong, a tract of land from seventy to eighty miles in length and two miles in width, on the confines of Connecticut by which it was transferred to New York in exchange for other lands, petitioned the Moravian Church for a minister. In response to this petition, Abraham Reinke was sent to the Oblong. He organized a white congregation at Sichem in July, 1753, where, on the west side of the Moravian "*Gnadensee*," now known as Indian Lake, a little church was erected. Preaching-places were established at Salisbury and Sharon, Connecticut, and at "Nine Partners," and at Livingston's Manor, in Dutchess County, New York. After nearly twenty-five years the work at Sichem and the other places was abandoned.

On November 17, 1753, the first colony of Brethren from Bethlehem arrived at the spot where Bethabara was founded on the Wachovia Tract in North Carolina. In 1758 a congregation was organized at Newport, Rhode Island, "in connection with the transit of missionaries to the West Indies." Later a church was built at that place. On October 8 of the same year the congregation at Graceham, Maryland, was organized. One hundred and sixteen years later, on December 6, a church was consecrated at Thurmount "for the Mechanicstown portion of the Graceham congregation." Several years ago, the property at Thurmount was sold, and preaching

by the Graceham pastor discontinued at that place. Another enterprise of the Graceham congregation was established on January 23, 1876, at Valley Roads, where a chapel was consecrated. This branch of the work was abandoned a number of years later.

In 1759, the famous Boys' School in Nazareth Hall, a stone building originally intended as a manor house for Count Zinzendorf, began its history at Nazareth, Pennsylvania. On April 13, 1760, the Bethania congregation was established in North Carolina. Two years later, on October 3, the Schoeneck congregation was organized near Nazareth. The same year, at Broadbay, Maine, George Soelle effected an organization consisting chiefly of Germans from the Palatinate who had made the acquaintance of the Moravian Church in their old home. In 1770, this congregation came to an end by the removal of ten of its families to North Carolina, where early in the following year they established "the Broadbay Settlement," later called Friedland. Friedberg was founded in the same year. On July 6, 1763, members of the church in New York City, living on Staten Island, were organized into a congregation which is now known as the New Dorp Church. Salem, North Carolina, was commenced in 1766, and five years later, on November 13, the first congregation was organized at that place.

In 1767 a congregation was established at Gnadenhuetten on the Mahoning in Pennsylvania by some English-speaking members of the church at Sichem, Dutchess County, New York. This congregation came to an end in 1799, when most of the members emigrated to Ohio. In the latter part of November, 1774, the site for a Moravian settlement was surveyed near the present town of Oxford, New Jersey. The land was purchased from Samuel Green, who with his wife had joined the congre-

gation at Bethlehem. He had offered the land as a gift, but the church authorities preferred to pay for it. However, the settlement received in his honor the name of "Greenland." Later the name was changed to Hope. In 1808 the settlement was abandoned, and the main part of the property sold for $48,000, leaving a residue which was purchased some years later for nine thousand dollars by Abraham Bininger of Camden Valley, New York. A second attempt to establish a Moravian work in Georgia was made in 1774 by Lewis Mueller and John George Wagner, who sought to establish a missionary center at Knoxboro. Early in the following year, Andrew Broesing, from Wachovia, joined these brethren in their effort to evangelize the Negro slaves. The incipient struggle for national independence rendered the situation hopeless, and the work was abandoned. On August 25, 1780, a congregation was organized at Hope, North Carolina. At this time, congregations also existed at Donegal, Pennsylvania, and at Old Man's Creek, New Jersey. Both of them disbanded a few years later.

At the close of the American Revolution, the communicant membership of the Moravian Church was not large. It would have been much larger if the Church had pursued a different policy. But the communicant membership did not represent all the Christians under Moravian care. There was a Society affiliated with every congregation. To these Societies belonged any one who sincerely loved the Saviour and desired to enjoy the ministrations of the Moravian Church. The words of Peter Boehler addressed to the Society connected with the New York congregation in 1754, are illuminating. He said, "We wish that all our Society members would continue in their respective Churches as a salt, and have their children baptized by their own pastor, and

partake of the Holy Communion in their particular Church. It is not our way to draw people from the Churches in which they were brought up, and we earnestly wish that the ministers of other denominations would be friendly to us, for in this way they would not lose so many members. The baptism of children, excepting those of members of our Church, is not approved by our Synod." As a matter of fact, the Society members enjoyed, at least later, the Holy Communion as administered in the Moravian Church, tho not as frequently as the regular communicants. A large percentage of the former sought admission into the Church, but *"the Lot,"* to which the name of each one had to be submitted, negatived the reception of many, and eventually they were lost to the Moravian Church altogether. Considering the unnatural restrictions under which the ministers and evangelists labored, the outward growth of the Church before the American Revolution is fairly encouraging. The mistaken church policy of the fathers must be decried, but their passionate devotion to Christ, and their boundless enthusiasm to spread His Kingdom must ever remain an inspiration to their descendants.

CHAPTER V

THE DAWN OF MODERN HOME MISSIONS

The Moravian Church learned nothing from the outcome of the American Revolution. This was perhaps natural for its seat of government was in Germany, where wholly different conditions obtained. It is not unlikely that the new freedom in America gave added impulse to the repressive measures instituted by the Church at that time. At all events, an exclusive system that practically paralyzed all effort in the direction of church extension was then inaugurated. The Church lost none of its interest in the great work of foreign missions, especially among the Indians, but it became strangely indifferent to the religious needs of the home-land. While other denominations made extensive plans for expansion, the Moravian Church in America shut its eyes to the boundless opportunities for aggressive evangelism. It became increasingly exclusive until it had strayed so far afield as to repudiate any purpose to organize new congregations.

Those in authority decreed that "in no sense shall the Societies of awakened persons affiliated with the Church as the result of former extensive itinerations be regarded as preparatory to the organization of congregations; membership in these Societies does not at all carry with it communicant membership or preparation for it." The exclusive system not only kept the membership small, but it fostered spiritual pride. Moravians came to regard themselves superior to the average Christian. Even among their own number there was "an inner circle"

consisting of those who were supposed to have attained to a superior degree of spirituality. Until 1801, the membership of the Church Council in a congregation was determined by the Lot. Nearly two decades of the nineteenth century had passed before a minister could be appointed as pastor of an American congregation without first consulting the authorities in Germany. Retrogression was inevitable. And this at a time when the call to go forward sounded more loudly than ever before.

This period was not wholly barren of results. There were some fruitful activities. In 1787, the missionary society organized by Spangenberg forty-two years before, was re-organized under the title of *"The Society for Propagating the Gospel among the Heathen,"* which shows that the Church had not lost its interest in the conversion of the heathen. There was also some home missionary zeal left in certain quarters. In 1794, the brethren at Nazareth and Schoeneck statedly preached the gospel north of the Blue Mountains, while those at Lititz conducted monthly services at an outpost in Earl Township. On Staten Island, the pastor of the congregation carried on a work among the Negroes. In the same year, the school for girls at Lititz, now known as Linden Hall Seminary, was established. Ten years later, a similar institution was founded at Salem, North Carolina. This school developed into what is now the Salem College for Women. In the course of time, it became evident that an American trained ministry was a necessity. Therefore the Church established on October 3, 1807, a Theological Seminary at Nazareth, Pennsylvania, which was later transferred to Bethlehem where, after several removals to its original location, it found a permanent home.

In 1797, the United States Government indemnified

the Moravian Church for the loss which it had sustained in connection with the massacre of Moravian Indians at Gnadenhuetten on the Muskingum, by granting it twelve thousand acres of land in what is now the State of Ohio. The title to this land was vested in the Society for Propagating the Gospel among the Heathen. In the following year John Heckewelder, as the agent of the Society, made unsuccessful efforts to induce the nearest white people who lived at a settlement on the Ohio River, fifty miles from Gnadenhuetten, to locate on the recently acquired tract of land. Failing in this attempt, he entered into negotiations with some members of the Moravian Church, living at Gnadenhuetten on the Mahoning, in Pennsylvania. As the result of these negotiations, eight or nine families agreed to remove to the Ohio tract, on condition that the Society would maintain a Moravian minister among them for a specified number of years, and establish and keep up for the same length of time a general store at Gnadenhuetten. The Rev. Lewis Huebener was appointed as minister, and Brother David Peter as store-keeper. The emigrants from Pennsylvania arrived on May 6, 1799, and located across the river from Gnadenhuetten on the Muskingum. This settlement was named Beersheba. As early as 1802, other Moravians began to settle near Gnadenhuetten on land of their own. A year later, a church was consecrated at Gnadenhuetten. This was undoubtedly the first church consecration that took place within the present confines of Ohio. For a time all the Brethren in the neighborhood attended the services in this church. When the Rev. George G. Mueller succeeded Brother Huebener, a house was built at Beersheba for the minister. A Hall on the first floor was set aside for religious services. Brother Mueller preached here on Sunday morning, and

in the afternoon at Gnadenhuetten. About the year 1810, he began to preach every other Wednesday in a schoolhouse about one-half mile from the spot where the Sharon church now stands.

In 1814, the period for which the Society for Propagating the Gospel among the Heathen had agreed to support a minister among its lessees came to an end. Early in the spring of that year, Brother Mueller was recalled, and the Moravian settlers were left without a minister. In 1814, the Provincial Helpers' Conference was requested to send a pastor to the Ohio Brethren. This request was granted and the Rev. Jacob Rauschenberger was called to Gnadenhuetten. He conducted his first service at that place on Christmas Day. Soon after he arranged to preach one Sunday at Gnadenhuetten, the second at Beersheba, and the third at a private house in the neighborhood of the present Sharon church. The members living at these three places constituted one congregation. All church festivals were celebrated at Gnadenhuetten. On December 25, 1817, a church was consecrated at Sharon. Three years later, on August 20, a new church was dedicated at Gnadenhuetten. Soon after, "The Brotherly Agreement" was signed by the members. They also elected a Committee of Six Members, two from Beersheba, two from Gnadenhuetten, and two from the Sharon division of the congregation. This arrangement continued until 1827, when Brother Rauschenberger was succeeded by the Rev. Samuel Huebener. The Sharon members now asked to be organized into a separate congregation. The request was granted, and in the latter part of the year, the Sharon congregation elected its own committee. By this time the Beersheba membership had been reduced by removals to two or three families. Services at Beersheba were therefore discontinued, and

the remaining families worshipped at Gnadenhuetten. Prior to 1840, a number of Sharon families removed to Dover, nine miles away. These families formed the nucleus of the Dover congregation which was organized in the early part of 1844. Some months later, on May 12, the first church was consecrated by Brother Lewis Kampman, the first settled pastor at Dover.

The first encouraging sign that the exclusive system of the Church must eventually give way to a better and more aggressive policy appeared in 1817, when conferences in the North and South formulated demands for certain changes in the Constitution of the Church which were granted by the General Synod held in the following year. It was not until thirteen years later, however, that the day of modern home missions really dawned. In 1825, North Carolina Moravians began to settle in what is now Bartholomew County, Indiana. Alive to the spiritual needs of his brethren in the West, Martin Hauser, a Sunday School worker and lay-preacher, volunteered to share with them the rigors of pioneer life as their spiritual adviser and helper. On January 2, 1830, Hauser, Daniel Ziegler, John Essex, Samuel Rominger and Joseph Spaugh took steps looking toward the organization of a congregation. An appeal had been previously sent to the Provincial Board to advance the money needed to purchase land for church purposes. The appeal was granted. The settlement was named "Goshen," but later changed to "Hope." Here on June 17, the first service was held "in a primitive structure of logs without a roof, leafy boughs being interlaced overhead to form a screen from the sun." Thirty-three persons attended this service. Game was plentiful and furnished the meat-supply for the settlers. At the conclusion of the service one of them killed a deer roaming about nearby. The formal

organization of the congregation was not effected until a year later. In 1833, Martin Hauser was ordained to the Moravian ministry at Bethlehem by Bishop John D. Anders. Meanwhile, the congregation had been materially increased by the arrival of additional families from North Carolina. On March 29, 1845, a filial congregation was organized with twenty members, five miles from Hope, and called Enon, "because there was much water there." Still affiliated with Hope, Enon to-day has three members less than at the time of organization.

Soon after the organization of the congregation at Hope, the matter of education claimed the attention of the settlers. Forty acres of land were set aside for school purposes. A commodious brick building was erected on this tract, and on January 24, 1859, a Day School was opened by Brother J. Henry Kluge, formerly Superintendent of Schools in York County, Pennsylvania. Next year, on April 23, it became a school for girls. Six years later, on November 19, the Young Ladies' Seminary at Hope threw open its doors to two boarders and twenty-one day students. Brother Francis R. Holland was the Principal. Two brick buildings and land valued at five thousand dollars had been turned over to the institution. This was an excellent gift, but by no means sufficient to set the school on a sound basis. To launch the enterprise, which the Northern Province had made its own, it was necessary to incur a debt of thirty thousand dollars, which proved a serious handicap to the institution. After serving the Seminary as Principal for thirteen years, Brother Holland resigned. By that time about fifty young ladies had graduated from the institution. The enrollment never exceeded sixty. In July, 1879, the Rev. Jesse Blickensderfer succeeded Brother Holland. Altho the new Principal put forth strenuous efforts to

reduce expenses, the close of each year showed an alarming deficit, and finally, on June 28, 1881, Hope Seminary closed its doors permanently. A year later the school-property, not including two large lots and some personal effects, was sold for eleven thousand dollars. The sale of the lots and personal property netted an extra thousand dollars. The institution accomplished much good, especially during the first decade of its existence, but the financial loss which it occasioned was enormous.

The General Helpers' Conference, in September, 1830, requested the Rev. William Henry Van Vleck, then pastor of the New York congregation, to make a tour of investigation to Camden Valley, between forty and fifty miles northeast of Albany, New York. Here Abraham Bueninger had settled in 1770, after retiring from the mission-field. Some of his descendants had emigrated to New York City, where they became prominent members of the Moravian congregation. Others remained in the valley, and from these and a number of Moravian settlers from England the request had come to the Provincial Board for the services of a Moravian minister. Jacob Bininger (Bueninger), of the New York church, accompanied Van Vleck to Camden Valley. On September 19 two services were conducted in the Camden School House, and at the request of "the few communicants from England the Holy Communion was administered." In June of the following year, Van Vleck again visited Camden Valley, this time "preaching at eight different places to an eagerly listening people." In 1832 the time seemed ripe to station a resident minister at Camden Valley. Charles A. Bleck, who received the appointment, commenced his labors in Washington County, on November 30. He preached statedly at Camden Valley, as well as at Sandgate, in Vermont, and at "The Mills," on the Bat-

tenkill, two neighboring communities. After a time a congregation was formally organized, and on September 29, 1834, a church consecrated by Bishop John D. Anders. "The people were poor, the conditions for agriculture unfavorable, and very diversified religious views were represented in the sparse community." For these reasons the undertaking did not prove a permanent success.

In June, 1833, certain Germans in New York City requested the Moravian pastor to preach for them occasionally. This request was granted as the time and strength of Van Vleck permitted. The enormous influx of Germans and the inadequacy of German church provisions in the city attracted much attention at that time. The impositions practised upon the poor and ignorant among the German immigrants called forth the assistance of benevolent people, which resulted on August 15, 1836, in the organization of "*The Strangers' Friendly Society of New York,*" of which the Moravian pastor was a member. The first consideration of this matter led to the idea of forming a Home Mission Society in the Moravian Church. On August 13, 1833, an organization of this kind was effected under the title of "*The Home Mission Society of the United Brethren's Church of New York.*" The chief purpose of the Society was "to supplement the aid given to ministers in needy charges and struggling new work by the central sustentation at Bethlehem, Pennsylvania." For eleven years this Society rendered valuable assistance to the Church at large and to the congregation of which it was a part. After that time it discontinued its activities, but not from any lack of interest as the following record taken from the minutes of the Board of Managers shows: "Resolved, That the Home Mission Society suspend its collections until the members are informed by their agent at Bethlehem that

there is need for further aid and support from them, the amount of funds in the hands of the Society's agent, at the commencement of the year 1843, being Fifteen Hundred Dollars." It is very likely that this was the first Home Mission Society organized in any congregation of the Moravian Church in America.

Altho the Moravian Church had not yet adopted the aggressive policy which characterized it some years later, it was sufficiently awake to answer any specific call that might come from the vast home mission field. The same year in which the Camden Valley congregation was established, a number of unchurched Germans, chiefly from the Grand Duchy of Baden, Germany, who had settled in 1828, in "The Beech Woods," on the Wallenpaupack, in Wayne County, Pennsylvania, requested the authorities at Bethlehem to send them a minister. Most of these people had become acquainted with the Moravian Church in Europe. Emanuel Rondthaler was delegated to visit these German settlers from time to time. On August 13, 1837, the Hopedale congregation was formally organized at what is now the village of Newfoundland. Brother George F. Troeger became the first pastor. A two-story building, which was to serve as a church and parsonage, was finished in the fall of the same year. On November 5 the Hall for worship on the first floor was consecrated. The tract of land on which this building was erected had been purchased with money received from Brother Abraham Bininger and other New York Moravians. The settlement was called Hopedale. In October, 1838, Troeger was succeeded by Brother Lambert. Three years later, Brother Henry A. Seidel was appointed assistant pastor to preach the gospel in English. When Lambert retired from the field in 1842 Seidel took full charge of the congregation and served it faithfully until 1844, when

he was called to his eternal reward. Brother Henry F. Simon then became pastor. He labored at Hopedale until November, 1849, when he also passed away. The remains of both these brethren lie buried in the Hopedale graveyard. Simon was succeeded by Brother Peter Ricksecker. At the close of 1849, the congregation had more than one hundred and sixty members of which seventy-three were communicants. On December 4, 1853, a new church was consecrated which stood until 1908, when it was demolished and replaced by the present edifice.

Five years after the first Moravian pioneers in Indiana had left their homes in North Carolina, the lure of the West led several members of the Salem congregation to the wilds of Illinois. On August 25, 1830, Adam Hedrick, the earliest Moravian settler, took up land in what is now the northern part of Edwards County. Other North Carolina Moravians followed Hedrick's example, and before many years had passed a regular Moravian settlement was established. This settlement received the name "New Salem" in honor of Old Salem in North Carolina. It retained this name until 1854, when it was changed to West Salem, because another town in Illinois had a prior claim to the name of New Salem. Here, as at Hope, Indiana, Martin Hauser became the pioneer home missionary. On May 25, 1844, he organized the settlers into a congregation. The organization took place in Peter Hinkle's barn, about one mile northeast of the present town. Twenty people signed the Brotherly Agreement. Two years later, on May 31, a church was consecrated. Hauser, who was pastor of the Hope congregation, periodically visited his brethren in Illinois. Between visits, services were conducted by a committee of spiritually minded members. On August 5, 1847, Hauser and his family located at West Salem, where he

became the settled pastor. He served in this capacity for seven years.

At the close of the year 1849, the congregation had one hundred and three members. In addition to his pastoral duties at West Salem, Hauser made frequent evangelistic tours in the surrounding country, preaching at Albion, Olney, Mount Carmel, and at many other places. On July 20, 1849, a colony of German Diaspora Brethren from Gersdorf, a village in Saxony about fifteen miles from Herrnhut, arrived at West Salem. These and later arrivals from Germany united with the congregation. Naturally the language question presented many difficulties. These difficulties were partially overcome by dividing the congregation into two sections, each having its own pastor and officers, but both constituting one congregation and worshipping in the same church. Hauser ministered to the English-speaking or original membership, and the Rev. Herman J. Tietze had the pastoral oversight of the German brethren. This doubtful arrangement continued until 1858, when a distinct German congregation was formally organized. West Salem then had two churches, the English Moravian Church and the German Moravian Church. It was agreed that the latter should retain the old church and parsonage, while the former should erect a new house of worship on the Public Square. Fifty-seven years later, long after the language question had ceased to be a necessary point of cleavage, on June 13, 1915, the two congregations united and now constitute one church having nearly three hundred communicants.

As a result of Brother Hauser's evangelistic activities, two other congregations, besides those at West Salem, were established. One was at Wood's Prairie, near Albion, and about twelve miles from West Salem. The

congregation at this place was organized in 1854 by Martin Hauser, and served by him until declining health caused him to relinquish the work. For a short time Brother Charles Henry Cooper served here. When sickness made it necessary for Cooper to withdraw, Joel Rothrock, another layman, ministered to the spiritual needs of the little flock. When James Haman took charge of the West Salem English congregation in 1860, he also served Wood's Prairie as best he could. The congregations lay too far apart to serve both efficiently. In winter and spring the roads were practically impassable, therefore Wood's Prairie had to suffer. Gradually, the members lost heart and interest, and in 1869 the congregation disbanded.

The other congregation established by Hauser was at Olney, about sixteen miles north of West Salem. Here he preached on April 18, 1852, for the first time. The meeting was held in a log school-house. Under the leadership of Hauser, the first church edifice in Olney was erected. It was consecrated on September 17, 1853. Three years later a Moravian congregation was organized that gave much promise for the future. Christian G. Bentel became the first pastor. His pastorate lasted less than a year. During that short time something happened that not only compelled him to leave but cast a blight upon the work from which it never recovered. A large part of the congregation lost faith in the undertaking, and for some unaccountable reason the remnant of the flock was neglected for a long time. Fourteen months passed before the Holy Communion was celebrated, and three months more before a pastor was appointed to take Bentel's place. In August, 1859, Herman Brickenstein took charge of the work, but by this time six other denominations had secured a foothold in the town, and the Moravian mission

had up-hill work. Brickenstein remained only a short time. Believing that the congregation would prosper more at a new location and with a better equipment, a lot was purchased in the central part of town. Here a church with adjoining parsonage was erected, and on October 26, 1873, it was consecrated. Thirteen years later, after a long effort to maintain the mission from West Salem, the congregation disbanded, and the church property was sold.

CHAPTER VI

THE PIONEER HOME MISSIONARY OF THE NEW ERA

At the call of the Provincial Helpers' Conference twenty-six ministers and twenty lay-delegates, representing the congregations in the North, met at Bethlehem, on May 4, 1847, to consider what matters should be brought to the attention of the General Synod, which had been appointed for the following year. Among other things this Conference asked that such constitutional changes should be effected as to make it possible to convene periodically a provincial synod, said synod to have authority to legislate in the interests of the Church in the province, and to elect two of the three members of the Provincial Board to be known in the future as the Provincial Elders' Conference. These requests were granted by General Synod, and constitutional changes which made the government of the American Province practically autonomous were effected. The authorities of the Church in America were now unhampered, and definite plans were formulated for the prosecution of home mission work on a scale hitherto impossible. From the sixth to the twentieth of June, 1849, a Provincial Synod was held at Bethlehem. This Synod authorized the publication of a monthly periodical to be known as *"The Moravian Church Miscellany."* Henry A. Shultz became the first editor. In January, 1850, the first number made its appearance. This was the second official periodical published by the Moravian Church in America. The first was *"The Missionary Intelligencer,"* of which the first number appeared

in January, 1822, William Henry Van Vleck being the editor.

Synod recommended "as the most feasible plan of organizing and conducting a system of Home Missions, the formation of Home Missionary Societies in all the congregations, with a view of collecting by voluntary contribution the funds necessary for the purpose." On March 31 a Home Missionary Society had been organized at Bethlehem under the able leadership of Henry A. Shultz, who had been a pastor of the congregation for two years. To this Society was committed the general oversight of the church extension work to be undertaken at the earliest possible day. To this end Synod recommended "the formation of a Parent Home Missionary Society at Bethlehem to which the Societies in other congregations shall be auxiliary; which Parent Society shall thru a Board of Managers have the sole disposition of all the funds collected thru said Society and its auxiliaries, provided always that such funds shall be expended exclusively in the furtherance of Moravian Home Missions." Auxiliary societies were organized in the congregations. Several of them preferred to support distinct missions for which they assumed full responsibility. The Home Mission Board at Bethlehem consisted of Henry A. Shultz, President; Herman J. Tietze, Vice President; Francis Wolle, Recording Secretary; Charles F. Seidel, Corresponding Secretary; and the lay brethren John F. Rauch, Jedidiah Weiss, John C. Weber, John M. Miksch, Simon Rau, Maurice Jones, and Henry Luckenbach.

The pioneer home missionary of the new era was John Frederick Fett, whose training, consecration and experience eminently fitted him for the important work to which he was called. Fett was born on August 4, 1800, near Nuremberg. In his youth he had studied at the

University of Erlangen, first pursuing a law course, and later a course in theology. A Lutheran by birth, he joined the Brethren in 1832, and became a Diaspora laborer of the Moravian Church in Switzerland and South Germany. Later he was assistant to the Warden at Königsfeld. On November 10, 1848, he arrived in America, and ten days later found a fruitful field for gospel labors among the Germans in Philadelphia. By this time the Moravian Church in America had become thoroly alive to the spiritual destitution of the thousands of German immigrants in the West and elsewhere. Therefore, the Bethlehem Home Mission Board instructed Fett to make a tour of home mission reconnaissance to Quincy, Illinois, and Milwaukee, Wisconsin. Ordained to the Moravian ministry on September 23, 1849, Fett left Philadelphia ten days later, reaching Milwaukee on October 14, at midnight. On October 21, he preached the first Moravian sermon in Wisconsin. He wrote, "Milwaukee is not compactly built, but already a considerable town, consisting of 18,000 inhabitants, of whom 7,000 are probably Germans."

Andrew Michael Iverson was at that time in charge of a little flock of Norwegian Christians sojourning in the city. Iverson was born in 1823 at Christiansand, Norway. When eighteen years of age he was "born again." After his conversion he entered the Mission Institution at Stavanger in Norway, where he studied four years and a half. He and two other students identified themselves with the Moravian Brethren and attended faithfully the services conducted by Stephen Due, the Diaspora laborer, "with whom they were intimately united in the bonds of brotherly love." When a small company of the Diaspora Brethren decided upon emigrating to America they asked Iverson to accompany them

as their spiritual adviser. On June 29, 1849, the little band arrived in Milwaukee. There were twenty-one adults and seven children in the company. In September of the same year Iverson sent an urgent request to the Provincial Helpers' Conference at Bethlehem to ordain him to the Moravian ministry, and to organize those under his care into a Moravian congregation. Having been requested to look into this matter, Fett called on Iverson and some of his brethren the very next day after his arrival in Milwaukee. The Norwegians gathered about him and wept for joy, calling him "a messenger from the Lord who had arrived most opportunely to revive their love to Jesus and to one another." Fett was deeply impressed by their devotion and heartily recommended to the authorities at Bethlehem the reception of these good people into the Moravian Church. Iverson was ordained to the ministry and the congregation organized.

Fett visited extensively among the Germans in the city and surrounding country, principally in Jefferson County, everywhere preaching the gospel and finding a warm welcome. The Lutheran, Methodist and Evangelical Churches were already represented in that region, but the field was large and there seemed to be room for a Moravian congregation in Milwaukee. On November 28, 1849, Fett left for Chicago, which had at that time about thirty thousand inhabitants. He attempted to reach Quincy by water, but his boat became stuck in the ice and he had to turn back. On January 4 he left Chicago "in a wretched sleigh" bound for Milwaukee ninety-three miles away. He writes, "We arrived at last in Milwaukee, nearly frozen to death, on the fifth of the month at five o'clock in the morning, and I was carried like a bale of goods into the United States Hotel." None the

worse for his experience, he soon resumed his activities. In Milwaukee he first met the Rev. Niels Otto Tank, a man of large private means and great energy, who was formerly Superintendent of the Mission in Surinam, where he had vigorously opposed slavery. After his return from Surinam to Europe, Tank became deeply interested in the American Home Mission enterprise. In June, 1849, he arrived in the United States and made his way to Wisconsin for the purpose of "embarking upon extensive schemes of colonization and internal improvements in the region of Green Bay, especially in the line of river navigation." Associated with him in this enterprise were Abraham Clark of the New York Home Missionary Society, who had previously visited Green Bay, and William B. Astor, who was financially interested in the development of Northern Wisconsin. Tank's chief interest, however, was religious. He was later appointed by the Home Mission Board "as assistant in the service of the Mission at Green Bay, where he and the other brethren preached the gospel with power."

Accompanied by Brother and Sister Tank and their little daughter Mary, Fett left Milwaukee on May 20 in a covered wagon drawn by two horses. The travelers passed thru Prairieville, Watertown, Fairfield, Ceresco, Oshkosh, then a town of sixteen hundred inhabitants, Appleton, "the seat of Lawrence University, which then had about one hundred and sixty male and female students," De Pere, and finally, on June 8, they reached Green Bay, late in the evening. The next day Fett preached to a number of Germans who had gathered in the Presbyterian Church which the pastor, the Rev. Mr. Porter, and his congregation had placed at his disposal. *This was the first German Protestant service conducted in Green Bay.* The town had two thousand inhabitants.

It had three other churches besides the Presbyterian. In 1823 the Episcopalians had established a mission, in 1829 the Methodists had entered the field, while the Roman Catholics had celebrated their first mass in the neighborhood on December 3, 1669. The Romanists had both a German and an English-speaking priest at Green Bay. Both the Presbyterians and the Episcopalians took a deep interest in the Moravian enterprise.

After laboring seven weeks among the Germans at Green Bay and its environs, Fett returned to Milwaukee, where he made an ineffectual attempt to establish a mission. He therefore went back to Green Bay, a number of German families accompanying him. On October 12, 1851, about one hundred Germans were organized at Green Bay into a Moravian congregation. Some years later the congregation was incorporated under the cumbersome title of "The Moravian Church, City of Green Bay, Brown County, Wisconsin, in connection with the Protestant Episcopal Church of the United Brethren, or Moravian Church in the Northern Section of the United States of North America."

The Home Mission Board authorized Fett to visit the congregations for the purpose of collecting money toward the erection of a church-edifice. This tour netted the Green Bay mission the sum of fifteen hundred dollars. The church in New York City contributed nearly one-half of this amount. David Bigler, then pastor in New York City, introduced Fett to William B. Astor, who presented two lots in Green Bay for the church and parsonage of the new congregation. On September 15, 1851, before leaving for the West, Fett was joined in marriage at Lititz, Pennsylvania, to Miss Adelaide Greider. Nine days later the newly married couple arrived safely at Green Bay "after a boisterous passage

on the lake." On the first Sunday in October the pastor and his congregation prayed the litany for the first time. On the same day a Sunday School was organized with ten adults and six children. In the afternoon of October 20 the cornerstone of the proposed church was laid. On August 8 of the following year the church was consecrated by Charles F. Seidel, President of the Home Missionary Society at Bethlehem. The parsonage had been finished eight weeks before and was already occupied by the pastor and his wife. Fett was indefatigable in his labors, and soon had two preaching-places in addition to his regular appointment at Green Bay. There was a wide field for the Moravian Church to occupy. Calls for Moravian laborers were frequent, coming from many different places. Among the latter was Calumet, a German settlement of more than thirty families that had been deprived of the regular means of grace for nearly twelve years. These people repeatedly asked to be placed under the spiritual care of the Moravian Church. They offered to give one hundred and fifty dollars a year, which in those days was considered a generous offer, if they should be supplied with a good evangelical preacher. Fett wrote to the Home Mission Board: "The people of Calumet have cast upon my shoulders and heart the duty of providing for their spiritual wants, and, as soon as possible, to supply them with a resident minister. Oh, I implore you, dear Brethren, do not leave me alone any longer. Forward! Forward! in the good work." In response to this strong appeal the Home Mission Board has left this melancholy record: "Notwithstanding all their efforts, the brethren of the Board have not been able to find a suitable brother to come to their aid. Calumet, tho it has strong claims upon our Christian efforts, is but one of the many gospel-

destitute settlements or localities that have been brought to our notice."

Altho Fett's labors advanced the cause of Christ, they did not to any great extent increase the borders of the Moravian Church. His activities among the Germans in and about Green Bay were conducted upon principles resembling those upon which the Moravian Diaspora work in Europe are based. He faithfully performed every ministerial function, preaching the gospel, administering the sacraments, instructing the children, and the like, but made no special efforts to add souls to the Moravian Church. Some of his incipient congregations had no desire to organize under Moravian Church rules. Even when the deed for the lots presented by William B. Astor was executed on May 13, 1851, the conveyance was made to the Trustees and Pastor of "The German Protestant Episcopal Church of Green Bay." The trustees mentioned had been elected the month before, but apparently no steps were at that time taken to organize a congregation. Some of the European Moravians who had settled at Green Bay were disappointed with the course pursued by the missionary. The divergence of views as to plans and policies led to disagreements that greatly hampered the work. Fett and his co-laborer, the Rev. N. Otto Tank, became estranged, the estrangement hinging largely upon the question of church policy. On this point both these men were in error. While Fett was imbued with the spirit of the Diaspora, Tank was carried away with the old colonization scheme which had proved unsuccessful from the modern standpoint, and with which the most far-sighted leaders in the Church had no sympathy. Tank wanted to make extensive purchases of land, invite Moravian colonists from Europe to settle on it, and in this way establish Moravian settle-

ments after the old model. His superior ability and energy, backed by considerable private wealth, made a deep impression not only on Brother Abraham B. Clark and other influential New York Moravians, but on certain Church leaders at Bethlehem. On April 3, 1850, the officers of the Central or Parent Home Mission Society decided to purchase a tract of one hundred and sixty acres, "provided the title be vested in the Proprietor of the Unity's Estates." Some wanted Tank appointed General Superintendent of Home Mission Work in Wisconsin.

Enthusiasm for the colonization scheme spread. On May 27, a "Preamble and Constitution of the Moravian Colonization Society in Aid of the Home Missions" were adopted, and on May 30 published over the signature of three ministers and six laymen, five of them being officers of the Home Mission Society. "Fifty shares of stock at one hundred dollars per share were to be issued, title was to be held by the Treasurer for the benefit of the associators, to whom certificates were to be issued, the stock was to be paid in before the third Monday in June following, and the purchased tract was to be sold in lots on easy terms to members of the Church who wished to colonize." But the Church had suffered enough from the settlement system. As a result, strong opposition to this modern scheme developed and the bubble burst before any mischief could be effected. However, this agitation was not without its advantages. It settled once for all the future Home Mission policy of the Moravian Church. The colonization idea which had prevailed from the beginning of Moravian labors in America until a hundred years, or more, later, entering to some extent even into the earliest modern Home Mission enterprises in Indiana and Illinois, was now permanently abandoned. It then became a fixed policy of the Church, not to take

people to new places and form congregations, but to take the gospel where people were without church privileges and organize them, if possible, into congregations.

Fett labored at Green Bay and its environs for thirteen years. Eternity alone can reveal the full extent of the spiritual fruitfulness of that period. After four or five years he had gathered eighty families to whom he ministered. Forty-five of these families resided in the city, or nearby, while the others were from seven to thirty miles away. Among the number were about one hundred communicants. He had six regular preaching-places, besides the one at Green Bay. They were at Bay Settlement, New Franke, Rockland, Suamico, Peshtigo, and Fort Howard. In addition to these labors, he and his faithful wife conducted a flourishing day-school in several rooms in the parsonage. For many years these self-denying servants of the Lord devoted a large part of their earnings toward liquidating the debt resting upon the church-property, and toward making such improvements to it as were necessary from time to time. Henry Lehman, later a Moravian minister, received in his youth the training afforded by Fett's school. One appreciates the spirit of this pioneer Home Missionary all the more when one knows that he unflinchingly carried on his heavy labors under many discouragements, much opposition, and great bodily suffering. In April, 1863, increasing infirmities compelled Fett to resign his charge, and George F. Uecke became his successor. Brother Fett and his wife removed to Lititz, Pennsylvania, where they lived in retirement.

The numerical strength of the Green Bay congregation had been involved in uncertainty for a number of years before Fett withdrew from the field. Many individuals regularly attended the services from year to year, and

as they communed with the brethren were regarded as communicant members of the congregation, "after giving a fair promise, but without distinctly expressing their intention of entering into closer connection with the Moravian Church." This equivocal matter was decided shortly before Brother Fett laid down the work. A Lutheran minister and school-teacher regularly appointed by a Western Lutheran Synod came to Green Bay for the purpose of organizing a German Lutheran Church, and most of the adherents of the Moravian congregation who had been originally Lutherans left Fett and cast in their lot with the new minister. As a result, the communicant membership dropped from forty-nine to nineteen, and the Sunday School and Day School enrollment suffered a corresponding decrease. Two or three outposts served by Brother Fett had to be given up entirely for a similar reason. Altho the collapse was disastrous, it was not altogether fatal. But it required many years of strenuous labor before the German congregation at Green Bay became firmly established. The present membership is two hundred and forty-two. There are one hundred and sixty-four communicants.

CHAPTER VII

HOME MISSION ACTIVITIES IN NEW YORK CITY

When it became necessary for the congregation in the metropolis to remove from its undesirable surroundings on Fulton Street to the upper part of the city, where most of the members had taken up their residence, the Brooklyn section of the membership found itself still farther away from the church. David Bigler, the far-seeing pastor, realized that the organization of a new congregation would be the only solution of the problem. In the fall of 1843, he began cottage prayer meetings among the Brooklyn members, hoping that in this way they might be retained in the Moravian Church and eventually become the nucleus of a separate congregation. His hope was realized. On January 19, 1846, the Brooklyn Moravians started a building-fund, and soon after the women organized themselves into a Society for the purpose of raising money for the fund. In September, the lots on Jay Street, where the present church and parsonage stand, were purchased for three thousand dollars. Stated meetings were conducted at different places by David Bigler, assisted for a year or more by John F. Warman, at the time a member of the New York church, and formerly a missionary in Surinam. On March 11, 1853, the Brooklyn congregation was formally organized and by July of the following year, a church and parsonage were ready for occupancy. On September 10 the church was consecrated by Bishop John C. Jacobson. On the same day the Rev. Joseph Kummer was installed as the first pastor of the congregation.

Ever since 1833 the Moravians in New York had made sporadic efforts to minister to the German immigrants in the city. Many of these Germans had learned to know the Moravian Church in Europe. But it was not until the fall of 1851 that systematic efforts were put forth by the Church to reach them. Convinced of the urgent necessity to do something for the immigrants, the New York congregation applied to the Bethlehem Home Mission Board for a missionary, the Board of Managers of its Home Missionary Society pledging three hundred dollars annually toward his support, and promising to pay the rent of his house. In answer to this request, the Home Mission Board called John Gottlob Kaltenbrunn to this field. He had been a former teacher and itinerant worker of the Moravian Church in the circuit of the congregation of Neusalz in Silesia, Germany, and had arrived at Bethlehem near the end of July, 1851, with a strong letter from the Neusalz minister, recommending him for home missionary service. On September 25 Kaltenbrunn had an interview with the Home Mission Board, and agreed to go to New York City. He arrived there with his wife and two sons on October 1, and took up his residence in rooms at 134 Delancey Street. He began his labors by visiting extensively among the Germans, distributing tracts wherever he went. On October 16, 1851, he preached his first sermon in the city to about fifteen Germans.

In January, 1852, a room hitherto occupied by the Baptists was rented on Houston Street by the Local Home Missionary Society, and on the eighteenth of the month opened for divine services. Having been repeatedly asked to administer the sacraments by those to whom he ministered, Kaltenbrunn was ordained to the Moravian ministry on April 18, in the English Moravian

Church on East Houston Street. Soon after he removed with his family to a dwelling at 362 Tenth Street, between Avenue B and C. In one of his reports, he states, "Infidelity and irreligion seem to spread among the Germans here in proportion to their want of employment. Many who leave Germany with some religious principles abandon them soon after their arrival and are drawn into the vortex of indifference and unbelief. Prejudiced against all ministers of the gospel, they give themselves over to matters of self-interest." His services were attended by from twenty to forty hearers. On July 13, 1852, he celebrated the Holy Communion in the little chapel for the first time, twenty persons partaking. At the same time seventeen persons were admitted as members of the little congregation or society which had been organized in the beginning of the year. There were only twenty-one communicants at the time, the constant removal of members keeping the flock small. The missionary preached a number of times "in the Immigrants' house in Canal Street to about one hundred Germans."

Kaltenbrunn had not been in the city very long before his eyes turned in the direction of the West. On February 14, 1852, the Board of Managers of the local Home Missionary Society met to consider his suggestion that the Society should purchase a tract of three thousand acres in Michigan for the purpose of establishing a Moravian settlement in that region. The Board declined to act favorably upon this suggestion, but it pledged the Society to contribute two hundred dollars for one year toward his support if he should establish a mission in Michigan. The Brethren Abraham Clark and Bowman promised as individuals to furnish the money needed for the purchase of a quarter section of land to be used for church and parsonage grounds. For some reason this

offer was not accepted, and Kaltenbrunn remained in the city a while longer. But his labors were exceedingly discouraging. Anxious to provide for his little flock, not only spiritual help, but better opportunities to gain a livelihood, he left on March 30, 1853, for Watertown, Wisconsin, to find a home for his people in that region. Here a number of Diaspora Brethren had previously located. These good people received Kaltenbrunn with open arms. They offered every inducement in their power to have him become their missionary, one family expressing its willingness to give up to him and his family its own house and take up its abode in a stable. Returning from the West, Kaltenbrunn reported to the Board of Managers of the New York Home Missionary Society that he had found a suitable location for himself and people a short distance from Watertown, and that he and his family with five German households would remove there in May. The Board with its wonted generosity gave him two hundred dollars for traveling expenses and pledged itself to contribute one hundred and fifty dollars toward his salary for a year. On May 2 the German brethren left New York for their new home in the West.

Altho the removal of Brother Kaltenbrunn and his little flock created some fear that New York might never see a permanent Moravian mission among the Germans, the authorities of the Church were not ready to abandon the field. In May, 1853, Ulrich Guenther of Neudietendorf, Germany, who had frequently assisted Kaltenbrunn in his labors while in the employ of the American Tract Society, was called to succeed Kaltenbrunn. On July 28 Bishop Peter Wolle, of Lititz, ordained Guenther a Deacon of the Moravian Church. Several members of the Lititz congregation presented him with thirty-two dollars toward the purchase of a musical instrument for

use in his work. By fall Guenther had about thirty communicants under his care. The little chapel in Houston Street was retained by the small German congregation. Here two preaching-services and a Sunday School were conducted every Sunday, and two evening meetings during the week. "The female members formed themselves into a Sewing Society for the benefit of our foreign missions." Monthly offerings were taken for the support of the missionary.

Guenther tried to visit the German immigrants before they left the ships that had brought them to the city. Failing in this, he visited them at their quarters later on. In making his regular round of calls he received many rude rebukes, but he also enjoyed experiences that were heartening. One day he visited the humble rooms of an elderly German woman to whom he offered his tracts and books. She informed him that she was too poor to buy anything he had. "But there is one thing that I would buy," she said, "if I only knew where I could get it. But it is not to be found in this city." Naturally, the missionary's curiosity was aroused. He begged her to tell him what she was seeking. She hesitated, for she had asked so often and no one knew where she could get what she wanted. However, she decided one more effort could do no harm, and said, "The book I so greatly desire is a *German Moravian Hymn-Book.*" The woman had been connected with the Moravian Diaspora in Germany. When she received what her heart had so long desired, and that at the hands of a "*Moravian brother*," her gratitude knew no bounds. Guenther frequently preached to the eight or nine hundred Germans in the Hospital on Wards Island. Here he met many brethren who had been formerly connected with the Moravian Church in Europe. Among the number was a woman

who had been reared in the institution at Neuwied. Straying from the path of righteousness she was brought to a bed of suffering in the hospital. The fact that a Moravian minister should in this strange country bring her the comforts of religion in her suffering impressed her deeply, and she renewed her vows to the Saviour against whom she had sinned.

The pitiful condition of the Germans in Brooklyn induced Guenther to preach for them as often as his time and strength permitted, on Sunday afternoons, in the neighborhood of Hamilton Ferry. At the solicitation of a number of Germans in Danbury, Connecticut, he visited that place in July, 1853, and preached in a private house to a large number of people. They were so pleased with his services that they begged him to come, at their expense, every four weeks and conduct services for them. His onerous duties in the metropolis made it impossible to grant this request. At that time there were about six hundred Germans in and about Danbury, who were without a minister. In answer to a pressing invitation from a former member of Kaltenbrunn's New York congregation, who had located at New Haven, Connecticut, Guenther likewise visited that city and preached to a large number of unchurched Germans. They desired him to repeat his visit, and he complied with their request, visiting them frequently and baptizing their children. They asked him to organize a Moravian congregation in New Haven, but being more than busy in New York, he was obliged to decline. Then they applied to the Home Mission Board at Bethlehem, and eventually a Moravian mission was established at New Haven. Guenther also established a mission at Greenville, New Jersey, then near and now a part of Jersey City.

About 1849 an independent congregation had been

established among the Germans in Newark, New Jersey. It was founded by a city missionary who had been engaged to labor among the Roman Catholics. Soon after this mission received the active support of the Presbyterian Church. In July, 1854, the congregation was left without a pastor. One of the members being acquainted with the Moravian Church and knowing Guenther personally, suggested that Guenther should be called as pastor. Two men were appointed to seek an interview with the Moravian missionary. Guenther declined to consider a call to Newark, saying that he was a Moravian, and that it was not customary for a Moravian minister to leave his post without the consent of the Provincial Elders' Conference. However, he promised to preach in Newark some day when his duties permitted. When that time came he preached from the words, "When Jesus saw the multitudes, he was moved with compassion because they were as sheep without a shepherd." This text proved significant, for in the treatment of it both the preacher and his hearers became convinced that "the Lord had united them with the bonds of love." As a result, Guenther consented to become pastor of the Newark congregation, provided the Provincial Elders' Conference should consent, and he could retain his membership in the Moravian Church. These conditions were met and on October 22, 1854, Guenther commenced his labors in Newark. He sincerely believed that he was following a call of the Lord. Surely not temporal gain or advantage led him to make the choice, for the Newark congregation was not larger than the one he left in New York, and both were equally poor. Therefore, he merely exchanged one hard field of labor for another. But the Moravian Church could ill afford to lose the services of this gifted and energetic man.

Guenther was succeeded in New York by John G. Praeger, who had assisted for a year the Rev. Philip Gapp in his labors among the Germans in Philadelphia. Praeger was ordained to the Moravian ministry in Philadelphia, on November 5, 1854, by Bishop John C. Jacobson. Seven days after his ordination, he preached his introductory sermon in New York. Here he labored with marked success until 1858, when he was succeeded by Adolph Pinckert. Unfortunately the work of the Mission suffered a serious setback under the leadership of Pinckert, whose intemperate habits brought about his dismissal from the Moravian ministry. For a time it looked as if the Mission which had been built up by previous consecrated laborers must be abandoned. However, the authorities of the Church resolved to save the enterprise, if possible. In the fall of 1860 Philip F. Rommel was placed in charge. Three years later Martin Adam Erdmann, a successful pioneer missionary in Minnesota, took Rommel's place. Under his aggressive leadership the little congregation made considerable progress and gained a number of influential friends in other Churches. These friends, headed by the Rev. Dr. William A. Muhlenberg, undertook to raise a sufficient amount of money to erect a "*Union Church to the Testimony of Jesus*," for the purpose of assisting the Moravians in their work among the Germans. The proposed edifice was to be turned over unconditionally to the Moravian Church. This project failed after considerable money had been collected for the purpose. Altho a man of consecration and considerable ability, Erdmann was inclined to be headstrong, and for this reason got into difficulties with both the Provincial Elders' Conference and the members of the local Home Missionary Society. The liberal contributors to the Union Church enterprise, hearing only

Erdmann's side of the unfortunate controversy, naturally felt that he was a much abused and misunderstood man, and "they refused any longer to aid a Church which failed to sustain and encourage its own faithful worker." Erdmann left the Moravian Church, taking up work with another religious organization in the city.

In addition to all its other troubles the Mission congregation had no permanent place of worship for many years. It was not until 1871 that a house was purchased at 636 East Sixth Street, which was converted into a chapel and dwelling for the pastor. On February 19 of that year the chapel was consecrated. This remained the seat of the congregation until April 1, 1906, when, on account of the encroachment of Hebrews and other foreign-speaking people, the property was sold to a Hebrew congregation for eighteen thousand dollars. The last service in the old building was held on March 25, after which temporary quarters were found in a Slavonic Reformed Church, at 121 East Seventh Street, where services were commenced on April the first. The German congregation in the autumn removed to the Bronx, where the Board of Church Extension had purchased from the Lutherans for twenty-five thousand dollars the parsonage and "Church of the Reformation." On October 28 the first Moravian services were held there. Brother Conrad E. Hernsted was at this time pastor. The church-building had not been finished by the original owners. It consisted of only one story, which, however, was in excellent condition. The Moravians hoped to complete the structure after the work had become firmly established. These hopes were not realized. After sixteen years the field which had been so promising in 1906 underwent a change similar to that on East Sixth Street, and it became necessary once more to look about for

another location. In the fall of 1922 the property was sold for about fifty thousand dollars, the congregation retaining the use of it until May of the following year. Meanwhile, a large house on Mayflower Avenue, Tremont Terrace, near Pelham Bay, was purchased for $14,500.00. This building was converted into a church and dwelling for the pastor at an expense of about ten thousand dollars, and on May 20, 1923, the chapel was consecrated by Bishop J. Taylor Hamilton, assisted by Brother Edward S. Wolle, the pastor. The congregation, which has been known for many years as "The Second Moravian Church of New York City," now locally called "The Tremont Terrace Church," has at present one hundred and twenty-one communicants.

At the dawn of the twentieth century there were known to be between three and four hundred West Indian Moravians in New York City. Some of these found their way to the services of the First Church and the church in Brooklyn. A number of them were received into these congregations. On November 25, 1900, Bishop Edwin C. Greider, of St. Thomas, West Indies, who was then in the States on furlough, conducted a service for the colored brethren in the lecture room of the First Church. Similar services were subsequently held at the same place by Brother Herman A. Gerdsen, then pastor of the First Church, and others. In the meantime, Brother Victor G. Flinn, while waiting for a call to some Moravian pastorate, became interested in the project of organizing the colored brethren into a congregation. With his aid Brother Gerdsen and the District Executive Board, secured in the building of the Children's Aid Society, at 224 West Sixty-third Street, a chapel at a very moderate rental. Here twenty-eight colored brethren signed on May 19, 1901, a written agreement, pledging

themselves to support to the best of their ability any work that should be established in their behalf. On August 4 a Sunday School was commenced. A congregation was formally organized on October 13, the same day on which Brother Flinn, who had accepted the call to take charge of the work, was ordained to the Moravian ministry. The newly organized congregation became known as *"The Third Moravian Church of New York City."* It was served with blessing for nearly seventeen years by Brother Flinn. The three years' labor of Brother Frederick T. Trafford, his successor, was equally fruitful. During his pastorate the building-fund of the congregation was increased to about fifteen thousand dollars. In September, 1921, Brother Trafford was transferred to the pastorate of the South Side Church at Bethlehem, Pennsylvania, and in the following month Brother Paul T. Shultz, formerly a missionary in the West Indies, took charge of the Third Church. He served only one year, when he followed a call to Emmaus, Pennsylvania, and Brother Flinn consented to serve the congregation temporarily until a regular pastor could be appointed. In June, 1923, Brother Frederick Paul Stocker, a recent graduate of the Theological Seminary, assumed charge of the congregation. Altho the work on West Sixty-third Street has prospered, the members greatly desire a church-home which they can truly call their own. The congregation numbers four hundred and one members. There are one hundred and ninety-three communicants.

At one time the Brethren Victor Flinn and Paul M. Greider made an earnest attempt to establish a work among the West Indian Brethren in Brooklyn. A hall was rented for the purpose, and Brother J. M. Matthias, a colored Moravian West Indian graduate of Harvard

University, placed in charge of the enterprise. "After a very brief trial it was found necessary to abandon the experiment." Another undertaking proved eminently successful. On July 12, 1908, Brother Charles Martin, a graduate of the West Indian Theological Seminary, formerly in the Mission service on the Island of Antigua, and latterly assisting in the work of the Third Church, entirely on his own initiative commenced a Moravian Mission in Harlem, which he named "Beth-T'phillah" (House of Prayer). It was established at 63 West 134th Street. Altho the congregation was organized on July 12, 1908, it was not officially recognized until October 17, 1909. It was incorporated on May 1, 1912, under the title of *"The Fourth Moravian Church of New York City."* By the year 1913 the work had assumed such encouraging proportions that the Provincial Synod charged the Board of Church Extension to support the Fourth Church to the extent of its ability. To this end an appropriation of seventeen hundred dollars was made in order to enable the congregation to purchase its present quarters at 124-126 West 136th Street. Brother Harry J. Meyers, a member of the Board, was appointed as the financial adviser of the congregation. By hard, self-sacrificing work on the part of Brother Martin and his people, the debt on the church-property was liquidated. On Sunday, November 6, 1921, a heavy mortgage, previously cancelled, was publicly burned. The Fourth Church has at present five hundred and seventy-nine members. There are two hundred and eighty-four communicants.

For more than a century after the New Dorp congregation had been established, it had more or less of a struggle to secure a firm foothold on Staten Island. It was not until 1848 that it began to branch out. That year Henry

G. Clauder, then pastor of the congregation, commenced a mission among the Germans at Port Richmond. Visiting from house to house, distributing tracts, and everywhere testifying for Christ, he succeeded in gathering a little flock to which he preached every other Sunday evening in a room courteously provided for the purpose by the consistory of the Dutch Reformed Church. In a report of the Mission, Clauder writes, "Something like a congregational organization has been effected upon a basis which by the divine favor we hope will prove permanent. However, in consequence of the unsettled state of a portion of the people who must go where they can find employment, the changes are frequent. Some eight or nine families are permanent residents and own farms or town-lots. I have thus far found none who were connected with our Diaspora Societies in Germany, but most of them knew the Moravian Church by reputation." After receiving weekly instruction for three months or more, five young men were, on March 24, 1849, received into the Moravian Church by the rite of confirmation. Clauder also had a preaching-station at the Southfield school-house where he conducted services every other Sunday afternoon. As the result of his earnest labors a permanent work was established at Castleton Corners. Here a chapel was erected and on August 31, 1873, it was consecrated by Bishop Amadeus A. Reinke. In November, 1877, Brother William H. Vogler, then pastor at New Dorp, established another preaching-place at Giffords, now Great Kills. Nine years later a chapel was purchased at this place from the Dutch Reformed Church, and consecrated on March 14, 1886. In 1884 Brother Clarence E. Eberman took charge of Castleton Corners. Brother John S. Romig was the first resident pastor at Great Kills, entering upon his work at that

place in 1896. Altho the Castleton Corners and Great Kills congregations have their own pastors, they form an integral part of the New Dorp church. The combined membership of the congregation numbers at present one thousand and forty-seven. There are seven hundred and thirteen communicants.

On November 24, 1889, a congregation was organized at Edgewater, now Stapleton, by William H. Vogler. Services had been previously conducted at that place at regular intervals, and a chapel erected. The chapel was opened for divine worship on the day that the congregation was formally organized. Brother Ernest S. Hagen was the first resident pastor at Edgewater, taking charge of the work in 1889 and serving the congregation four years. He was succeeded by Brother Christian A. Weber who at the end of a year experienced a physical breakdown, and was succeeded by Brother Joseph E. Weinland. There is a neat church and parsonage at Stapleton. Altho the congregation started out with considerable promise, it has had more or less of a struggle for existence. The work has recently taken a decided upward trend under the pastoral leadership of Brother Clarence E. Romig. The present membership numbers two hundred and thirty-six. There are one hundred and thirteen communicants.

Staten Island has two other congregations. On November 23, 1919, a Moravian Italian Mission was regularly organized in Trinity Chapel in the village of New Dorp, with thirty-three members, and named *"The Trinity Italian Moravian Mission of New Dorp."* On July 6, 1919, Brother Ettore Barletta, an Italian graduate of the Biblical Seminary of New York City, was ordained a Deacon of the Moravian Church, and installed as pastor of the New Dorp Mission. This work was commenced

by forward-looking members of the New Dorp congregation, principally the Brethren Allendorf and Elmer Galloway. Recently a parish house was erected by the congregation. It was formally opened on Sunday, March 18, 1923, and received the name of *"The Allendorf Italian Memorial Parish House of New Dorp."* The work of the Italian Mission has been financially supported by the New Dorp Church from the beginning. It has a membership numbering one hundred and fifteen. There are forty-eight communicants.

The latest congregation organized on Staten Island is located at Midland Beach. Here Brother Ernest Hagen, the pastor of the New Dorp Church, commenced preaching services in a Motion Picture Theater on the Board Walk on June 3, 1917. Twenty-eight people attended the first service. On July 15 a Sunday School was organized with fifty scholars. Three years later, on July 16, Brother Hagen organized a Home Mission congregation. Five lots, each twenty by twenty feet, were then purchased on the corner of Sixth Street and Barnes Avenue. On August 24 ground was broken at that location for a church-building, and on September 12 the corner-stone was laid by Bishop J. Taylor Hamilton. By November 26, Thanksgiving Day, the church was finished and ready to throw open its doors for divine worship. The membership of the Midland Beach congregation numbers forty-eight. There are thirty-seven communicants. This church is affiliated with New Dorp and served by Brother Hagen.

CHAPTER VIII

THE MORAVIAN CHURCH IN NEW ENGLAND

In 1853 Ulrich Guenther visited certain Germans at New Haven, Connecticut, at the request of a former member of the little German Moravian mission congregation in New York City. He acceded to their wishes to preach for them at stated intervals. They asked to be organized into a Moravian congregation, and when told by Guenther that his other labors would not permit him to come to New Haven as frequently as would be necessary if an actual organization should be effected, the Germans appealed to the Bethlehem Home Mission Board for a missionary. Unfortunately the Board was unable to respond to this appeal, having no one whom they could send even if they had possessed the means necessary for his support. Two years later another call came from New Haven for a missionary, this time heartily seconded by several New Haven ministers, who promised to assist financially in the support of any laborer that might be sent. This time a Moravian brother was available. John Leonard Rau received and accepted the appointment. He had been educated for the work of the gospel in a Mission Institute in Switzerland, and had already labored at several places in that country when he decided to emigrate to America. In 1854 he arrived in Philadelphia where he identified himself with the Moravians of that city. The Philadelphia congregation would have liked to keep him in its employ. The officials believed that his rare gifts and genial disposition would prove a valuable asset in the home mission service of the church in the

city. But there was no opening for him at the time, therefore Rau was sent to Bethlehem with a strong letter of recommendation to the Home Missionary Society.

The American Bible Society was at that time looking for a suitable person whom it might employ for the purpose of supplying every family in Bethlehem Township with a Bible. Rau was engaged for this work and gave perfect satisfaction. His work for the Bible Society commended itself to the Provincial Elders' Conference as well as to the Home Mission Board, and he was appointed to serve as home missionary in New Haven. Having won the confidence of all in authority, he was ordained to the Moravian ministry on October 3, 1854, by Bishop John C. Jacobson, and soon after set out for his new field of labor. He met with a friendly reception at New Haven, not only from those who desired the services of the Moravian Church, but also from the ministers who had pledged themselves to assist in raising the money needed for his support. However, they expressed their regret that his labors could not extend over so large a portion of the community as had been at first supposed, for the reason that the Methodists and the Baptists had recently established city missions and placed them in charge of regular ministers. About three months after Rau's arrival in New Haven the Connecticut Missionary Society asked him to give it part-time service at a fixed salary. This offer was accepted. The Missionary Society, having expressly declared that Rau should not be disturbed in the regular field of labor to which he had been appointed, the Moravian authorities gladly consented to the arrangement.

In January, 1855, the Bethlehem Home Mission Board received a pressing invitation to send a missionary to Worcester, Massachusetts. This invitation was extended

by the Rev. Mr. Morrison, an Episcopalian clergyman, in the name of a number of German families in Worcester. The Board instructed Rau to visit the proposed field. His report was so encouraging that it was decided to transfer him to that city where thirty or forty German families had expressed a desire for his services, and a number of wealthy citizens had promised to contribute toward his financial support. Rau removed to Worcester in June. In one of his reports he writes: "It makes one's heart bleed to see the spiritual misery into which the Germans in New England have fallen. The majority are utter strangers to God. The greater number of them belong to the half-educated revolutionary class, and they are either tradesmen or mechanics. Rationalism and infidelity are the rule. The teachings of the Bible are ridiculed. They designate their former faith as a superstitious notion. Their one ambition is to make money. In spite of the Maine law, two German groggeries still do a profitable business. While the women and children complain that they have no decent clothing to wear to church, the men spend their hard-earned money in a saloon on Sunday. The Turn-Verein and the Turn-Zeitung are enemies of Christianity. The Rev. Mr. Schwartz, a German minister in Boston, remarked to me: 'After laboring among the Germans in Boston for a number of years I am convinced that it is impossible to organize a congregation that would be able to support a minister without receiving outside aid. Work among the Germans in New England must for some time to come receive the support of Missionary Societies.' Changes are continually going on among the resident Germans. Many leave here and go West. Four families recently left Worcester, and several of them were regular attendants at our services. Conditions like these make it

difficult to organize a regular Moravian congregation." This report was written after Rau had labored in Worcester for one year.

The report of an official visit made by Henry A. Shultz, President of the Home Mission Board, contains the following interesting information: "Worcester has about 26,000 inhabitants. There are only about two hundred and thirty Germans here, a number considerably smaller than reported before Brother Rau was sent to this place. It is pleasing to note that our faithful missionary's labors even on this hard ground have not been altogether in vain. They have been signally blessed in many instances. Brother Rau with uncompromising faithfulness preaches the saving truths of the gospel twice on each Lord's Day, and aided by his faithful wife devotes himself to the lambs of his flock in the Sunday School, and imparts Biblical instruction to the children every Saturday afternoon. He receives strong moral and material aid from several esteemed patrons of our mission, and from the ministers and members of the Episcopal, Baptist and Congregational Churches. Deacon Ichabod Washburn, a wealthy and pious Congregationalist, built a chaste and elegant church at a cost of ten thousand dollars for the exclusive use of the city missionary among the foreign and native population, and here Brother Rau is privileged to preach the gospel on every Lord's Day, free of expense. But the earliest and staunchest friend of our Mission is the Rev. Mr. Morrison, the Rector of the Episcopal Church. He and other Christian friends had agreed to contribute the sum of three hundred and fifty dollars in aid of the Moravian Home Mission for the first year, and when others became discouraged and declared they would not continue their labor of love, he generously offered to contribute the

same amount from his own resources for at least another year. The members of Brother Rau's flock subscribed upwards of one hundred dollars toward his salary."

Rau did not confine his labors to Worcester. He also conducted services at Webster, Clinton, Attleboro, and Boston, Massachusetts, at Providence, Woonsocket, and Newport, Rhode Island, and at Norwich, Connecticut. At Newport the old wooden chapel erected by the Moravians in 1758 was still in good repair. Some former Moravian Brethren were found here by Rau and all expressed the hope that another Moravian congregation might be established in the city. The Rev. Mr. Thayer, a Congregational minister who had once visited Herrnhut, received the Home Missionary with much love, and likewise expressed the hope of seeing a permanent Moravian work at Newport. Here as elsewhere the field was white for the harvest, but there were no Moravian reapers and funds available. With at least six regular preaching-places from seven to forty miles from his home, it was natural that Rau should have sent an earnest appeal to Bethlehem for an assistant. This appeal remained unanswered for a long time, but at last, in 1857, Brother William Geyer of Brooklyn was sent to Massachusetts. The new missionary took charge of the work at Worcester while Rau removed to Providence.

In 1858 the two central posts of the Moravian Home Mission field in New England were at Providence, R. I., and at Norwich, Conn. In September of the preceding year Brother Charles F. Seidel, while on an official tour, organized a congregation at Norwich with forty-eight members. The organization was effected in the Town Hall. Several months later Geyer removed from Worcester to Norwich. About that time a chapel was purchased in Providence with money collected by Rau. The Epis-

copal churches in the city contributed liberally to the project. Prosperity marked the work of the Moravians in New England until it received a severe blow thru the unfaithfulness of an assistant of the two missionaries. Then came the period of financial depression which was prevalent thruout the country in the years immediately preceding the Civil War. Money was scarce and friends of the Moravian Home Mission cut down their contributions or dropped them altogether. The Bethlehem Home Missionary Society, which had the New England field under its care, found it impossible to meet the demands made upon it. This was a serious handicap, and gradually the work languished from a lack of funds, not from any lack of opportunity for service. In 1859 Rau was released from further service as a Moravian Home Missionary, and he left Providence. In April of the following year Brother Philip F. Rommel was sent to Providence "in the hope of reviving the almost extinct work." In December of the same year this field was abandoned. F. John Kilian was the last laborer at Hartford and Danbury, Connecticut. Bridgeport was likewise abandoned. In 1862 William Geyer was transferred to Milwaukee, Wisconsin, and the station at Norwich, Conn., was also given up.

After Rau was withdrawn from New Haven to go to Worcester, a faithful band of Brethren remained there, always hoping that the Moravian authorities would some day send them another missionary. As late as the year 1858 there were as many as forty adults in New Haven who had organized themselves into a Society of Brethren and met regularly two times on every Sunday for worship which one of their number conducted. At last their patience was rewarded. In 1859 they were formally organized into a German Home Mission congrega-

tion and Christian Bentel became their pastor. According to his own reports the mission was in a promising condition while he was in charge. Unfortunately, he only partially enjoyed the confidence of the members. In April, 1863, Bentel accepted an appointment as Chaplain in the United States Military Hospital at New Haven, and soon after dissolved his connection with the little Moravian congregation. Some weeks later he was dismissed from his post as Chaplain because of gross irregularities, and the Provincial Elders' Conference annulled his certificate of ordination. This man had practically wrecked the congregation at Olney, Illinois, wrought mischief while a missionary in Indiana and elsewhere and ought to have been dismissed from the service of the Church long before.

An estimable successor to Bentel as pastor of the New Haven Mission was found in Brother William Henry Rice, who had been ordained a Deacon of the Moravian Church the year before when he became a Chaplain in the Army. At the time of his appointment to the pastorate he was a student in the Yale Divinity School. He took charge of the congregation in August, 1863, and a year later it had one hundred and eighteen members, of which sixty-seven were communicants. The Connecticut Home Mission Society contributed three hundred dollars toward his support, and the members one hundred and fifty dollars, therefore he required hardly any assistance from the Home Mission Fund. Brother Rice served the congregation four years, after which he was transferred to the pastorate at York, Pennsylvania. By this time it had become evident that the future of the congregation depended upon the acquisition of a church. A considerable amount of money had to be paid for rent, and this outlay in addition to what had to be raised for

pastor's salary was too heavy a burden for the congregation to bear. Herman Jacobson succeeded Brother Rice at New Haven.

The Provincial Synod of 1867 authorized the Provincial Elders' Conference to appropriate, to the extent of $3,000.00, the proceeds of the proposed sale of a certain lot still owned by the Church in Newport, R. I., toward the erection of a church-edifice at New Haven, provided the congregation would collect not less than $5,000.00 toward the accomplishment of this purpose. The Newport property was sold for $3,871.70, but unfortunately the New Haven congregation was unable to raise the extra five thousand dollars needed for a new church. The congregation found its financial burden too great in other respects as well, therefore it was mutually agreed to disband. In 1868 Brother Herman Jacobson was withdrawn from New Haven and the work of the Moravian Church in New England, which had at times given great promise, came to an end. A woful lack of funds and of suitable laborers, to a large extent the aftermath of the long period in which little or no effort had been made to extend the borders of the Church at home, chiefly contributed to the failure of the enterprise.

CHAPTER IX

THE WORK IN UTICA AND CANAJOHARIE, NEW YORK

During the first half of the year 1854, the Home Mission Board at Bethlehem received an urgent communication from the Germans in Utica, New York. Among the number were some who had been acquainted with the Moravian Church in Europe. The letter to the Board earnestly requested the appointment of a Moravian missionary for Utica and promised that the greater part of his support should come from those among whom he was invited to labor. At the time Utica had a German population numbering about five thousand. There were only two German churches in the city. Soon after one of them had to be closed, the congregation having incurred an indebtedness that could be canceled in no other way than by selling the church-property. Therefore the German church situation was desperate. These circumstances lent force to the appeal that came to the Home Mission Board, and Ulrich Guenther, then home missionary in New York City, was commissioned to investigate matters in Utica. The spiritual needs of his countrymen deeply impressed Guenther. He felt that here was an opportunity for service that the Moravian Church could not afford to miss. He therefore urged the Board to send a home missionary to Utica at the earliest day possible.

About four years previous to this time Valentine Mueller of Koenigsfeld, Germany, had come to America. Anxious to engage in some distinctive religious service,

he became a colporteur of the American Tract Society. The great desire of his heart, however, was to enter the ministry of the Moravian Church. This desire he had frequently expressed to Guenther. In rendering his report to the Home Mission Board Guenther therefore recommended that his friend Mueller, then laboring as a colporteur in Rochester, N. Y., be appointed as home missionary in Utica. The Board was sympathetic to this suggestion and in June, 1854, Mueller received the appointment. On December 17 of the same year he was ordained a Deacon of the Moravian Church. Endowed with rare spiritual gifts and great energy he attacked the work with a will. He faithfully visited from house to house, helping faithful Christians and winning others for Christ who had become indifferent to religion. People said, "Our missionary is a Herrnhuter (a name applied frequently to Moravians in a former day) who comes to look after us in our homes." A German who had been indifferent to the Church said, "I had given up going to church altogether, but when I like a minister I attend meeting. And that happens to be the case now." The services were conducted in Mueller's home in which two rooms and the hall had been set aside for the purpose. This arrangement was not satisfactory because there was not sufficient room to accommodate all who desired to attend the meetings. For a time the missionary and his people enjoyed the use of the church that had been closed on account of the indebtedness of the congregation. This church seated five hundred people, and Mueller succeeded in filling it when he preached. After the edifice was sold the meetings had to be held again in his home. But the lack of an adequate meeting-place was not the only difficulty that confronted the missionary. Only a small portion of his flock were Moravians, these having been

received into the Church by Guenther at the time of his visit. The majority were Lutherans or former members of the State Church in Germany, altho sympathetic to the Moravian Church. There were differences of opinion on certain matters of doctrine which made it look doubtful for a time whether a regular Moravian congregation could ever be organized in Utica. In April, 1856, Brother Henry A. Shultz of the Home Mission Board visited Utica in the interests of the Mission. Altho the members of Mueller's flock were divided on many points, they were united in their desire to have the work continued. To this end a petition was drawn up by twenty-five of the most influential persons among the number, and forwarded to the Home Mission Board. This petition was granted, but it became necessary to appoint another missionary for Utica.

Thirty or forty miles southeast of Utica lies the town of Canajoharie, a place hallowed as the scene of early Moravian labors. In 1748 it was one of the many centers established by the Moravian evangelists who traveled far and wide in the interests of the gospel. Christian Henry Rauch, the first Moravian missionary to the Northern Indians, and other missionaries frequently preached the gospel to the Indians in this region. To this Indian town Frederick Post and David Zeisberger went in 1745 for the purpose of perfecting themselves in the Mohawk language, and here they were arrested on February 23 as alleged emissaries of the French and taken to New York City where they lay in prison for seven weeks, Governor Thomas of Pennsylvania then interposing in their behalf. Canajoharie is therefore more than a strange Indian name that has come down to the present day from the time when the Indians roamed at will in the wilds of New York. At the time when Valentine Mueller labored

at Utica, Canajoharie had about fifteen hundred inhabitants. Among the number were a great many Germans who were mostly natives of Hanover, Germany. These people organized an independent congregation which had about four hundred members when it suffered the loss of its pastor. Reports of the good work which Mueller was doing at Utica had reached Canajoharie, and the pastorless congregation decided to secure, if possible, his services.

In the spring of 1856 the independent congregation sent an urgent appeal to the Bethlehem Home Mission Board, asking that Mueller should be sent to Canajoharie. It is not unlikely that the members of the Board were somewhat influenced by memories of the past that centered about the place whence the appeal came. They may have thought, too, that this independent congregation if served by a Moravian minister might eventually become a Moravian church. But the chief thought that influenced their action was that of advancing the Kingdom of Christ. Therefore Mueller was transferred from Utica to Canajoharie in April, 1856, with some such understanding as that which obtained in Newark where Guenther was serving an independent congregation. Mueller had no desire to leave the Moravian Church, and it was only on condition that he would be regarded as a Moravian missionary that he accepted the call to the Canajoharie pastorate. Altho the congregation adopted many Moravian customs, it followed for the most part the ritual of the Lutheran Church. On April 14 the Rev. Henry A. Shultz formally introduced Mueller to the congregation as its future pastor. Mueller was very successful in his labors. Under his leadership the congregation grew in numbers, and before long the church which already seated five hundred people had to be en-

larged to accommodate all the hearers who desired to attend the services. In September, 1857, Brother Charles F. Seidel consecrated the enlarged edifice. Mueller also established preaching-places at Fort Plain and Spreakers. He preached also at Ilion and Mohawk. The congregation at Canajoharie never identified itself with the Moravian Church.

John Jacob Detterer succeeded Mueller in the work at Utica. He was ordained a Deacon of the Moravian Church on June 1, 1856, and soon after began his labors. At that time the little flock at Utica had thirty-seven communicants and at least one hundred and fifty adherents. Soon after Detterer's arrival on the field, the congregation purchased a church for twelve hundred dollars, which sum was raised by the contributions of the membership and gifts received from Moravian congregations and sister churches in the city. On September 14, 1856, the church was consecrated by the Rev. Charles F. Seidel. On that occasion "the worship was introduced by a choir of vocalists who sang several verses from the Moravian hymn-book. The singing was accompanied by a melodeon (recently purchased with money raised by subscription) which was played right well by a girl only ten years old." Over the church-door was placed the inscription, "*Moravian Church.*" Altho in its infancy, the congregation already had a Women's Missionary Society. Detterer was successful in his labors. Many of his members who worked hard all day thought it no hardship to walk two and three miles to attend the weekly Bible lecture. In 1857 he commenced a German day school for the children of the congregation. The sessions were held in the vestibule of the church. Hitherto there had been only one German school in the city. It was feared if the Moravian children would go to that

school they might be eventually lost to the church. Detterer also preached at Frankfort and Ilion. During his five years' pastorate the communicant membership of the congregation increased from thirty-seven to one hundred and seventy, and the total membership from one hundred and forty-five to three hundred and eleven. In 1861 he took charge of the Hopedale congregation and John G. Praeger succeeded him at Utica. The debt of the congregation had been previously reduced to two hundred and fifty dollars. This debt was liquidated soon after Praeger assumed charge, and then the members pledged the full amount needed for the pastor's support. The Synod of 1864 admitted the congregation into the ranks of self-sustaining or synodical churches.

In the report of Brother Charles F. Seidel after his visit to Utica in September, 1856, he makes this statement: "In the afternoon (September 15) Brother and Sister Jung (Young) came for me, and took me over to East Utica, that I might spend some days among the brethren and sisters living there. The same evening about thirty persons met, and I kept them a meeting over which they expressed much gratification." This statement is especially interesting because it shows that even at that early date quite a number of members lived in East Utica. In 1882 a Sunday School was established and regular preaching services introduced. This work centered on South Street where a small chapel was erected. Soon after Brother Robert H. Brennecke became pastor of the Utica congregation, he became convinced that the time was ripe for the organization of a separate congregation in East Utica. He brought the matter to the attention of the District Executive Board and of the Provincial Elders' Conference. Both Boards sent a representative to Utica to look over the field. These

brethren agreed with the views of Brother Brennecke and it was decided to appoint an assistant pastor, who should be charged with the responsibility of developing the East Utica work. Brother George Runner received the appointment and on February 13, 1910, entered upon his labors. Under his energetic leadership the work of the Mission took a decided upward trend, the Sunday School increasing in numbers and the attendance at the preaching services doubling itself. On February 19, 1912, the mother congregation in Church Council assembled decided to establish a second church in Utica. This decision was carried out on March 19, when one hundred persons were formally organized into a congregation to be known as *"The Second Moravian Church of Utica."* Brother George Runner became the first pastor. The old chapel was renovated and on May 5 consecrated by Bishop Charles L. Moench. Five years later, on June 10, a new church was opened for divine worship. At that time the congregation took the name of *"Trinity Moravian Church of Utica."* A new and comfortable parsonage was acquired at the same time. The present membership of the congregation is two hundred and thirty-five. There are one hundred and seventy-five communicants.

CHAPTER X

THE CONGREGATIONS IN PHILADELPHIA

The unrest in Germany before and after the Revolution of 1848 caused Germans to emigrate to America in large numbers. Philadelphia, like many other cities and towns in the United States, received thousands of these immigrants. A large proportion of the newcomers was steeped in infidelity. Their arrival in any community was therefore a decided challenge to the Christian Church. In Philadelphia the spiritual needs of these people weighed heavily on the Rev. Emmanuel Rondthaler, the pastor of the Moravian congregation. As a result of his efforts John Frederick Fett was appointed as Moravian missionary among the Germans in the city. Fett succeeded in gathering a little flock to which he faithfully ministered until he received the appointment as Home Missionary in the West.

A short time after the Provincial Synod of 1849, the Philadelphia congregation manifested its deep concern for the spiritual welfare of the strangers at its door by the formation of a Home Mission Society, not auxiliary to the Parent Society at Bethlehem. At that time Philadelphia had only six German churches or chapels. Only a small number of Germans found their way to these places of worship. The majority of them had broken away from the Church and scoffed at religion. It was not an uncommon thing to see above the door of some German liquor dealer a passage of Scripture, as for example, "Come unto me all ye that labor and are heavy laden, and I will give you rest." To reach these ungodly Ger-

mans it was necessary for messengers "to go forth into the courts and alleys and into the taverns and boarding-houses" to preach the gospel by word of mouth and the distribution of tracts. Fett did this kind of work. After he had been called elsewhere his little flock was practically left to itself until the fall of 1849 when Philip H. Gapp, a German member of the English congregation, was appointed by the Home Mission Society to take his place.

Gapp followed the methods employed by the Diaspora laborers in Europe, his one purpose being to bring the gospel of Christ to those in spiritual need, without seeking to win members for the Moravian Church. Altho he may have laid undue emphasis on the undenominational character of his work, especially after he had won the confidence of many who might have been added to the Church without much persuasion, his methods gave him entrance at doors that might have been closed to him otherwise. He was a true spiritual descendant of the early Moravian evangelist in America and elsewhere. Every morning found him at the Walnut Street Depot where he wrought untold blessing by the distribution of religious tracts and by engaging in religious conversation with the incoming and outgoing German immigrants. During the day he visited from six to ten German families in the city. Once a month he ministered to German prisoners in Moyamensing Prison where "he plucked many a brand from the burning." An effective agent for the conversion of many was *"The Messenger"* published by the American Tract Society. He distributed in one year 5,539 copies of this periodical. Bibles and Testaments were likewise distributed.

Meanwhile the little flock that had been gathered into a Society of the Brethren was not neglected. In addi-

tion to the Sunday services enjoyed by the members, Gapp conducted a monthly missionary prayer meeting. These meetings would have been more largely attended had he worked toward that end. But he stated in his report to the Philadelphia Home Mission Society, "I never invite nominal church members to our services, but speak earnestly to them of the one thing needful and urge them to attend faithfully and regularly the services of their own Church." As Germans in neighboring places became acquainted with his work, they invited him to come and preach for them occasionally. These invitations were gladly accepted, but they greatly added to his already heavy labors, and it became necessary for the Home Mission Society to put a second missionary in the field. Therefore, in the summer of 1853, John G. Praeger, also a German member of the English congregation, became Gapp's assistant.

In 1854 the German Home Mission congregation had thirty-four communicant members. There were constant removals which helped to keep the membership small. Some of those who removed from the city found their way into Moravian congregations at other places. Up to the middle of 1853 the meetings of the congregation were held in a house on St. John Street where Brother Gapp boarded. A Hall was then rented on the northeast corner of Green and Fourth Streets for sixty-five dollars a year, or one dollar and twenty-five cents a Sunday. This rent was paid by the congregation. Here the Sunday morning and evening services were held. The weekday meetings were conducted as before in the house on St. John Street. In 1854 a German Sunday School was organized. The Bible Society presented the scholars with New Testaments. On November 5 of the same year Brother Gapp was ordained a Deacon of the Moravian

Church by Bishop John C. Jacobson. Praeger was ordained at the same service. As time passed the little German congregation at Fourth and Green Streets barely held its own. In the meantime, however, Gapp's labors had spread to Richland, Pa., Westfield, Palmyra, Camden, Progress (later Riverside) and elsewhere in New Jersey.

After a trial of thirteen years or more it became evident to the Philadelphia Home Mission Society that it would be impossible to build up a flourishing German work in the city. Therefore the German congregation was abandoned, and the Society, with the consent of the Provincial Elders' Conference, applied the means at its disposal toward the promotion of a Home Mission among English-speaking people in Philadelphia. On January 1, 1864, a mission of this kind was commenced, the Society making itself responsible for paying the missionary in charge a salary of three hundred dollars per year. Herman S. Hoffman was called to this work. He entered upon his labors on the first Sunday of the year by organizing a Sunday School in a Hall on the corner of Sixth Street and Girard Avenue. The first public worship was conducted three weeks later. On February 21 Hoffman was ordained a Deacon of the Moravian Church. Under his energetic leadership both the Sunday School and the mission congregation increased in numbers and in influence. For some reason the infant church changed its location to the American Mechanics' Hall at Fourth and George Streets where it remained about one year. In February, 1866, the congregation returned to the Hall where the organization had taken place. In July of the same year a lot was purchased on the corner of Franklin and Thompson Streets, and soon after ground was broken for a church. The cornerstone was laid on Oc-

tober 14 "in the presence of upwards of one thousand persons." By September 1 of the following year the basement or lecture room of the church was ready for occupancy, and that part of the building was consecrated. Here the congregation worshipped nearly two years. By that time the whole church-building was finished. On October 3, 1869, the church was consecrated.

No Moravian congregation began its history with a more promising future. But the promises were not fulfilled. In less than ten years after the consecration of the church the congregation received a blow from an unexpected quarter. At the Synod of 1876 held at Nazareth, Pa., the Brethren Robert de Schweinitz and Lewis Kampman of Bethlehem, and Francis Holland of Hope, Indiana, were elected members of the Provincial Elders' Conference. At this Synod, too, the invitation to convene the next Provincial Synod at Hope was accepted. As the time approached to put this action into effect, it became apparent to the members of the Provincial Elders' Conference who resided in the East that it would be wise, in view of the greatly reduced Provincial Treasury, to save the Church money by convening the Synod of 1878 at Philadelphia, and not at Hope. Holland and the Hope congregation strongly objected to the proposed change, and a bitter controversy ensued. Eventually the synod in question was held at Hope, but feeling ran high, especially on the part of those who had sided with Holland. The prominent part which Hoffman took in the controversy led to a split in his congregation. As a result, he and ninety-eight of his communicant members left the Second Church in December, 1878, and established *"The Holy Trinity Moravian Church"* at Twelfth and Oxford Streets. Here they had previously purchased a chapel from the Lutheran Church. On

March 25, 1879, the newly acquired chapel was consecrated as a Moravian Church. In the following year a handsome stone church was erected by the congregation, and in the fall of 1881 Hoffman and his congregation entered the fellowship of the Reformed Episcopal Church.

The parent congregation at Franklin and Thompson Streets suffered a serious set-back as the result of the unfortunate occurrence. It consequently found it difficult to meet its expenses, as many of those who had withdrawn from its fellowship represented considerable financial strength. J. Max Hark succeeded Hoffman as pastor of the congregation. In 1881 J. Taylor Hamilton took charge of the work. After serving five years he was appointed a professor in the Moravian College and Theological Seminary, and Charles L. Moench took his place in the Second Church, serving as its pastor for three years. For nineteen years after that Edward S. Wolle had charge of the congregation. By this time the neighborhood in which the church had exerted a great influence for good had undergone radical changes, and the members of the charge had become widely scattered thruout the city. The work that in former years had been prosperous had resolved itself into a struggle for existence. Therefore the Board of Elders and of Trustees of the congregation unanimously voted, after much prayerful consideration, on November 22, 1908, to dissolve the congregation and transfer its membership and resources to the First Moravian Church of Philadelphia. This transfer was effected on November 29 of the same year, and soon after the property at Franklin and Thompson Streets was sold for fourteen thousand dollars. After a history of nearly forty-five years the Second Church lost its identity, but thru the majority of its former

members continues, as a part of the First Church, to advance the cause for which it stood so long.

The Third Moravian Church of Philadelphia had its origin in September, 1868, at Harrowgate, a northern suburb of the city. At that time Harrowgate consisted chiefly of mechanics and laboring men who were destitute of gospel privileges. John Nice, a Christian layman, was one of the first to labor for the spiritual welfare of these people. After the organization of the congregation he labored for one year as a licensed preacher at Harrowgate. In March, 1870, he was ordained a Deacon of the Moravian Church after which he took charge of the congregation as its regular pastor. A year or so after the work had been established some one wrote: "Altho we have had to contend against a most powerful enemy of the Church of Christ in this outskirt of the city, who is putting forth every possible effort to mislead that class of people which is not connected with the Church, we feel thankful to the Lord that we have been able to establish ourselves right in the midst of our foes, and even to penetrate into their very dens and snatch some of their subjects who were on the very precipice of ruin." Charles Smiley was at that time the Superintendent of the Sunday School.

In the summer of 1870 both pastor and people felt it necessary for the good of the work to take steps toward securing a larger church. The chapel in which the congregation had hitherto worshipped "was small in size and humble in appearance, being a one-story, rough, frame building, twenty-two by twenty-five feet in dimensions." The increasing interest of the people, especially of the children of the Sunday School, had far outgrown the capacity of the modest building, and a larger church was an absolute necessity. An appeal for financial assist-

ance was therefore made to the other congregations, and in due time building operations were commenced. On October 8, 1871, the new church was consecrated. It was a fine building, "but thru a reprehensible mismanagement of the moneys collected for that purpose, in connection with the loose and irresponsible manner in which the greater part of the undertaking had been carried on, there resulted not merely a crushing weight of debt, but such an entanglement of affairs in general that the congregation itself was at one time in imminent danger of dissolution." Nice not only resigned from the pastorate in November, 1872, but left the Church altogether.

Alexander B. Renshaw succeeded Nice. He served for a time as a lay-preacher, but on February 23, 1873, he was ordained a Deacon of the Moravian Church at Harrowgate. Renshaw was an exceptional man. He took charge of the Third Church with the understanding that he should receive no salary, and without laying claim to the benefits of the Sustentation Fund, supporting himself and family by remaining in business as heretofore. As a result of his self-denying and gratuitous labors the Mission prospered. During his pastorate of eight or more years, a sum exceeding five thousand dollars was raised toward reducing the indebtedness of the congregation, leaving only one mortgage of three thousand dollars on the church which had been erected at a cost of nine thousand dollars. In 1881 Brother Renshaw retired from the active ministry because of old age, and Henry G. Gleiser, who was ordained on June 26, succeeded him at Harrowgate. Gleiser, who had previously assisted Renshaw in the work, was acquainted with the members of the congregation, and they seemed satisfied with his appointment as regular pastor. Within less than three years, however, difficulties arose and he felt compelled

to resign his charge. The future of the little congregation looked dark, the few remaining officials being thoroly discouraged and the members talking of disbanding. To prevent such action the Provincial Elders' Conference appointed William H. Hoch as temporary pastor. In 1886 Hoch was succeeded by Otis E. Reidenbach, who remained less than a year. For seven months Samuel J. Blum, then pastor of the Fifth Church, looked after the congregation as best he could under the circumstances. In May, 1887, Charles C. Lanius took charge of the Third Church and served it until five years later when he accepted the call to the principalship of Nazareth Hall. In 1892 Frank E. Raub, a recent graduate of the Theological Seminary, was called to the pastorate of the congregation, and he has served in this capacity ever since. This is undoubtedly the longest pastorate held by any minister in the Northern Province of the Moravian Church in America.

During Brother Raub's successful pastorate the congregation has made great progress. It has not received any outside aid for many years. Perhaps the most striking accomplishment was the enlargement and practically rebuilding of the church at the beginning of the present century. The rebuilding was in considerable measure effected literally by the hands of the pastor, who also gathered the funds needed for the enterprise without making a canvass of the churches. In the summer of 1903 the building operations were completed, and the church reopened with appropriate services. At that time the beautiful church with its stone front and tower had an estimated value of eighteen thousand dollars. The present membership numbers four hundred and twenty-five. There are two hundred and eighty-seven communicants.

The Fourth Church of Philadelphia, altho short-lived, had an interesting history, especially in the beginning of its career. One evening in March, 1869, David M. Warner of the First Church, Henry Geissinger of the Second Church, and John Nice of the Harrowgate Chapel went to a spiritually neglected district in the northern outskirts of the city for the purpose of planting, if possible, a Sunday School and Mission at some suitable location. They went from house to house, everywhere making known their desire and meeting with an encouraging reception. It was decided to open a Sunday School on the following Sunday. On March 21 they met for the first time in a humble cottage at 2445 Philips Street, above York. Twelve little boys and girls with a few of their parents were organized into a Sunday School. On the second Sunday there were twenty-five children present, and the little room was more than filled. Seeing the predicament of the Sunday School workers, a friendly stranger placed an unfinished store-room at 2311 North Second Street at their disposal. Here fifty Sunday School scholars gathered on the third Sunday. After they had met for several weeks at that location, the attendance constantly increasing, the building was finished and passed out of the hands of the builder who had placed it at the disposal of the Sunday School.

The next Sunday the teachers were greeted by the usual number of boys and girls, but they were "houseless." The children cried, "Have we no place to which we can go? Do not leave us! Let us go to the commons." A few days later a large room, one door above the one vacated, was rented. Here at 2313 North Second Street the Sunday School met on the following Sunday. The enterprise was now named *"The Bethlehem Mission."* The parents of the scholars also received the Christian

workers' attention. Cottage prayer meetings were commenced at an early date, and regularly conducted every Thursday evening. The expense of the Mission was covered by liberal contributions received from the Home Mission Society of the First Church, and from Alexander B. Renshaw, the teacher of the Young Ladies' Bible Class in the Mission Sunday School. Altho the Brethren Nice and Geissinger were at all times ready to lend a helping hand, the Bethlehem Mission was chiefly in the hands of David M. Warner. At the close of the Sunday School session a preaching service was conducted, if a minister was available; if not, the hour was spent in prayer and exhortation. On April 25, 1869, the first service was held at the Mission.

The work prospered so greatly that on January 15, 1871, the first attempt was made toward establishing a congregation. At that time seventeen persons were received into the fellowship of the Moravian Church. The accessions were so frequent and numerous that in June, 1872, a congregation was formally organized and "*The Fourth Moravian Church*" came into existence. It never lost, however, its original name, "The Bethlehem Mission." William H. Vogler was the first regular pastor of the congregation. He commenced his labors on August 18, 1872. William J. Holland, a student at the Princeton Theological Seminary and ordained a Deacon of the Moravian Church on May 12, 1872, had served the congregation temporarily for four months before Brother Vogler took charge. At that time the church had ninety-three communicants and the Sunday School three hundred and fifty scholars. The congregation worshipped in its own chapel, a brick edifice on Hancock Street, above Dauphin, which had been consecrated on the previous January 14, and seated about four hundred and

BERKELEY BAPTIST DIVINITY SCHOOL
SANDFORD FLEMING LIBRARY

fifty people. The work continued to prosper under the aggressive leadership of Brother Vogler. After three or four years it became necessary to add a second story to the chapel, which had been left in an unfinished state with this end in view, if the growth of the work should make it necessary. By this time the Centennial year of American Independence had dawned. The congregation therefore conceived the plan of raising money to establish a "Memorial Fund." The purpose was to solicit contributions from the three Provinces of the Moravian Church and then erect a suitable structure as a thank-offering for the blessings of religious liberty. This plan received the sanction of the Provincial Elders' Conference. In the same year Brother Vogler was called to New Dorp, and Charles Kremer took his place in the Fourth Church.

Altho the appeal for funds met with a generous response, the congregation became loaded down by a tremendous debt as the result of the building enterprise. In 1878 the indebtedness amounted to seven thousand dollars. Four thousand dollars of this amount was in the shape of ground-rent, and the remaining sum in a mortgage on the building. The church was not yet completed, but the pastor wrote, "Early in the new year we expect to occupy the new auditorium." It was November 14, 1879, however, before the audience room of the church could be thrown open for divine worship. Unfortunately debts had resulted that could not be satisfied, and the contractor threatened to put liens upon the property. Under these circumstances Frederick W. Shaw, then pastor of the congregation, made the following offer: "He would buy the church by satisfying the liens, and assume the mortgage of three thousand dollars as well as the capital ground-rent of four thousand dol-

lars. Furthermore, he would pay off the mortgage at the expiration of two years, and then sell the property to the congregation for the same amount he gave for it; and finally, he would promise to pay the interest regularly, exclusive of the back interest, which amounted to several hundred dollars, provided the Society for Propagating the Gospel, which had given the loan of three thousand dollars, would promise not to foreclose the mortgage for a period of two years." This offer was accepted, as it was the only way to avoid the disgrace of having a Moravian church sold by the sheriff.

As the result of the financial confusion into which it had fallen the congregation languished for a time, but the faithful members soon recovered their good spirits, the pastor voicing their sentiments when he wrote: "We hope in the next two years to pay all of the ground-rent, if the Lord blesses us as He has this year (1880). The Lord has been with us mighty to save, and has revived His love in the hearts of the members. I think in one year more the church will be self-supporting. The number of communicants is ninety-one." Unfortunately these fond hopes were not realized. The congregation made herculean efforts to rid itself of the financial incubus, but matters became worse instead of better. In the summer of 1882, Shaw resigned as pastor of the congregation, and Charles Ricksecker succeeded him. Receiving little or no salary from the membership Ricksecker remained less than six months. Brother Alexander B. Renshaw then took charge of the work and served for about two years and a half. The congregation then succeeded in meeting its ordinary expenses, because Renshaw expected no salary, but there was no money to pay the interest on the debt. In time, however, as the result of Renshaw's indefatigable labors, the congregation raised

sufficient money to effect an arrangement whereby the church-property, altho still groaning under a heavy indebtedness, once more reverted to its original owner. In 1886 Renshaw was succeeded by Maurice F. Oerter. But the new pastor had come to minister to a dying church. The long financial struggle had made the situation hopeless. In the meantime, other denominations had established themselves in the community, and at a meeting of the Church Council in 1888 it was unanimously decided to disband. This decision was conveyed to the Provincial Synod which convened that year, together with the recommendation of the contributing members that the church-property be sold and the net proceeds divided between the Third and Fifth Churches of Philadelphia. Synod acted favorably upon this recommendation and soon after the Board of Church Extension sold the property for the sum of $6,100.00, and distributed the net proceeds as directed by synod.

The Fifth Moravian Church of Philadelphia had its origin in the Centennial year. In October, 1876, Frederick W. Shaw, a member of the Second Church, and another brother belonging to the same congregation, conceived the plan of commencing a Sunday School in a rented second-story room in the northern part of the city, and west of the Fourth Church. It was hoped that in this way another Moravian church might arise in Philadelphia. A few weeks after a beginning had been made and the field of operation had been thoroly canvassed for children and young people, the Sunday School numbered several hundred scholars. To meet the demand for religious services which emanated from the adult portion of the community, Brother Shaw instituted a series of "Bible Readings as conducted by a Lay-man." These services were largely attended and pervaded with

spiritual power. Shaw then applied to the Provincial Elders' Conference to be licensed to preach the gospel. His request was granted and the work received a new impulse. The Sunday School increased rapidly. It had been long evident that this work was of the Lord, and on June 3, 1877, the interest of those attracted to the Mission, crystallized in the organization of a congregation which received the name of *"The Fifth Moravian Church of Philadelphia."* Shaw became the first pastor of the church. On June 9 of the following year he was ordained a Deacon of the Moravian Church. It became evident that the congregation needed more than "an upper room" if it desired to fulfill its function in the community of which it was a part. Therefore suitable sites for a church-building and architectural designs for a house of worship were examined and discussed. Hearing that the Moravians intended to erect a church, a congregation of Mennonite Brethren offered to sell them at a great sacrifice a commodious, well-appointed edifice which it had occupied a number of years. This offer was made on condition that the Moravians, in case they purchased the property, should allow the Mennonites to worship in the church at certain times. The excellent location of the edifice and the reasonable price asked for it, together with the belief that the Mennonites would eventually unite with the Moravian Church, since they themselves had expressed a desire to do so if their organization should be dissolved, led to the purchase of the property. The church was located on Germantown Avenue, above Dauphin Street. Altho estimated to be worth thirteen thousand dollars, it was purchased for eight thousand five hundred dollars. The congregation paid two thousand dollars at once, leaving a debt of six thousand five hundred dollars. The interest on the

debt was assumed by three members of the church until the entire indebtedness should be cancelled.

On June 3, 1877, the newly acquired church was consecrated as a Moravian church. During the first year of the congregation's existence the members raised $5,032.77, two thousand dollars of which was expended for improvements on the church-property. By this time there were seventy-six communicants, and the Sunday School had four hundred scholars. Meanwhile the Mennonite congregation had disbanded and the majority of its former members united with the Fifth Church. The Synod of 1878 admitted this flourishing congregation into the ranks of synodical churches. In 1880 Shaw's health failed, and it became necessary for him to seek temporary retirement. He was succeeded in the pastorate by Samuel J. Blum who served the congregation with blessing for eleven years, when he was transferred elsewhere and William Allen took his place in the Fifth Church. Since that time the congregation has been served by the Brethren Henry Hartmann, Charles N. Sperling, O. Eugene Moore, Charles D. Kreider, and Edwin C. Stempel, the present incumbent. The longest pastorate was that of Brother Sperling who served the church for seventeen years. The present membership numbers four hundred and sixty-nine. There are two hundred and seventy-one communicants.

A Moravian congregation was at one time in prospect at Wayne Junction, Philadelphia. Having built nearly one hundred houses and a church at that place, Brother Frederick W. Shaw made an offer to the Board of Church Extension in August, 1887, to let it have the church-building provided the Board would assume a mortgage of three thousand dollars. Later five hundred dollars was added to this amount. As the neighborhood

presented a good field for church work, and as by renting a part of the property to the Public School Board an annual income of seven hundred and fifty dollars could be realized toward the salary of a pastor, the Provincial Board gladly accepted the offer. Joseph Hillman was called in from the West to take charge of the proposed work at Wayne Junction. On January 1, 1888, the new church near the corner of Sixteenth and Cayuga Streets was formally opened by the organization of a Sunday School. On the following Sunday the first preaching service was conducted by Samuel J. Blum, assisted by the Brethren Francis F. Hagen and Maurice F. Oerter. There were eighty-five people present. Brother Hagen taking his place at the Fifth Church, Brother Blum took charge of the new work until Hillman arrived on the field. The new congregation was called *"The Grace Moravian Church."* The edifice had a depth of one hundred and eighteen feet and a breadth of thirty-two feet. The front part of the structure consisting of two stories was divided into four school-rooms, two on the first floor and two on the second floor. The rooms on the lower floor were to be used for a primary school under the care of the City School authorities. At one side of these rooms a passage-way led back to the auditorium, thirty-two by sixty feet in dimensions. This room had a pulpit and opera chairs. It seated two hundred and forty people. The entire cost of the building was about eighteen thousand dollars. A debt of only three thousand five hundred dollars rested on the property. On April 24, 1888, a reception was given in honor of Brother Joseph Hillman, the newly appointed pastor. Brother Blum then retired from the field. The understanding was that the church should be dedicated as soon as the financial affairs could be satisfactorily arranged and the property be transferred to the

Moravian Church without any other liens resting upon it, apart from the three thousand five hundred dollar mortgage. As this condition could not be fulfilled when the final business arrangements were about to be made, the offer was withdrawn by mutual consent, and the whole matter came to an end.

CHAPTER XI

MORAVIAN CENTERS IN NEW JERSEY

The first Moravian Mission congregation in New Jersey was established in 1853 by Ulrich Guenther at Greenville, then near and now a part of Jersey City. Here a number of Germans had settled. Many of them were employed in the whale-bone factory of William Lilliendahl, a member of the New York English congregation. Among the number were two families which had been formerly connected with the Diaspora Mission in Europe. At the invitation of these Brethren, Guenther conducted a religious meeting at their house. They were so well satisfied with his services that they asked him to preach at Greenville at stated intervals. Arrangements were made to carry out their wishes, and in time it was possible to organize a congregation. Moravian hymn-books were then purchased and used at the services. Before long no private house was large enough to accommodate all who desired to attend the meetings. Therefore Lilliendahl placed at the disposal of Guenther and his little flock a large room in his factory. Here services were conducted every two weeks with an attendance averaging nearly one hundred people. As interest in the work increased the faithful missionary preached at Greenville every Sunday, making the land journey of four miles each way on foot, and that after having conducted two services in New York. Guenther needed an assistant and the Home Mission Board earnestly endeavored to secure one, but without avail. If the Board had then been able to put another man like Guenther into the prom-

ising field, it would have strengthened the Greenville Mission and at the same time opened the way for the establishment of a congregation in Jersey City, "where the opportunity to do so was not wanting." When in the fall of 1854 Guenther was transferred to Newark, his successor in New York carried on the work at Greenville. Martin Adam Erdmann was the last pastor of the New York German Mission who served the Greenville congregation. He preached for it every other Wednesday evening. When the congregation in Elizabeth was organized in 1866, Greenville was affiliated with that church, the pastor giving it as much time as his other labors permitted. In 1868 Brother Neu who was then at Elizabeth suffered from an affliction of the throat which made it necessary for him to curtail his labors. He therefore withdrew from Greenville, and nobody being available to take his place at that station, the work was permanently abandoned.

In the summer of 1853 Philip H. Gapp, the German Home Missionary in Philadelphia, received an invitation from some of his countrymen at Riverton, N. J., to conduct religious meetings for them. A great many Germans lived in that neighborhood, but there was not a German church within a radius of ten miles. Therefore Brother Gapp gladly accepted the invitation, and promised the people to minister to them as much and as often as his labors in the city permitted. Soon after John G. Praeger was appointed to assist him. One of them could then go to Riverton every other Sunday to conduct services in a farm-house. An average of twenty persons attended these services. Unfortunately these visits had to be discontinued when Winter set in "because the steam-boats then stopped running." In Spring of the following year the meetings were resumed. Invitations

to preach then came to the missionaries from other points in New Jersey, and preaching-places were established at Camden, Centerville, Palmyra, Westfield and elsewhere. After Praeger was called to take charge of the German mission congregation in New York City, in November, 1854, John F. Bayer became Gapp's assistant. Even in winter-time Brother Gapp managed to visit the Germans in New Jersey two or three times. On such occasions he would remain about four days, employing the time in actual soul-winning labors from house to house, and in conducting meetings at some home. It was frequently long after midnight before the tired missionary was able to rest from his evangelistic work. During his absence cottage prayer meetings were conducted by the people themselves, one Sunday at Palmyra, the other at Westfield.

Gapp's labors met with some opposition. Naturally he was not popular with some whose sins he denounced. Others used to the formalism of the State Church which they had left in Germany found him too evangelistic to suit their taste. A few objected to him because "he was not an educated minister." But all were compelled to recognize in him a true servant of the Lord, whose chief interest it was to win souls for Christ. And many responded to his heart-searching appeal. On Whitsunday, 1856, Gapp celebrated the Holy Communion at Palmyra for the first time, twenty-nine partaking. On the communicants' own initiative an offering was taken on this occasion for Moravian Missions. It amounted to ten dollars and eighty cents. The contributors asked that the offering should be equally divided between home and foreign missions. A woman of Westfield whom Gapp chose to call "Lydia" in his report was his first New Jersey convert to be received into the Moravian Church.

She was admitted into the fellowship of the German Mission congregation in Philadelphia, on August 17, 1856, on confession of faith. This woman had felt for more than a year "that she belonged to the Brethren," but her husband was not in sympathy with her feeling. "He could not understand why she should want to leave the Church in which she had been baptized and confirmed for the poverty and obscurity of the little Moravian Mission congregation in the city," and tried hard to dissuade her from taking the step. However, on the Sunday morning of her reception he said, "Wife, I will go with you, and if Brother Gapp is willing, I will also join the Brethren." He accompanied her to church, but "according to the rules and regulations of our Church his reception had to be postponed until a later day."

In the course of time the people of Palmyra desired a closer union with the Moravian Church, and on May 17, 1863, a congregation was organized. That the members were in earnest is evident from the fact that they at once took steps to build a substantial church at a cost of over thirteen hundred and twenty-five dollars. This amount was more than covered by contributions received from the members and other Moravian congregations. The members also contributed considerable labor. On May 17, 1863, the church was consecrated by Bishop Samuel Reinke. However, the actual commencement of the Palmyra congregation as a regular Home Mission church dates from January 1, 1864. About that time the Philadelphia Home Mission Society transferred its support from the expiring German Mission in the city to what later became the Second Moravian Church. Altho Gapp continued to live in Philadelphia some time longer, he was now the regular pastor of the Palmyra congregation. Since Easter Day, 1862, he had labored at Pro-

gress, now Riverside, therefore when released from his missionary labors in the city he preached one Sunday at Palmyra, and the next at Progress, four miles north of Palmyra. At the latter place he preached in the District School-House in the morning, and conducted a Sunday School in the afternoon. In the evening he had a prayer meeting in a private house. Here the work took root more slowly than at Palmyra, but finally, on December 31, 1865, it was possible to organize a congregation with four members. The Sunday School had thirty-eight scholars at the time, and a number of young people were receiving instruction preparatory to confirmation.

In 1867 the Progress (Riverside) Moravians purchased a well located plot of ground for a church. On November 17 the cornerstone of the proposed edifice was laid by Brother Robert de Schweinitz, President of the Provincial Elders' Conference. Altho the members were poor, they contributed generously in proportion to their means and furnished a great deal of free labor. On October 17, 1869, a neat stone church, thirty by forty-eight feet in dimensions, was consecrated. The town was inhabited principally by Germans. There was no other Protestant Church in the village, but the Roman Catholics had a flourishing congregation. The Palmyra and Riverside congregations were served as one charge by Philip H. Gapp until 1870, when Philip F. Rommel succeeded him. In 1890 a separation was effected, Otis E. Reidenbach taking charge of Palmyra and L. Wayne Fluck who had served for some time as lay-preacher, becoming the pastor of Riverside. In 1891 Brother Fluck was ordained a Deacon of the Moravian Church. On May 29, 1904, a new church built under the energetic leadership of Paul S. Meinert, then pastor, was consecrated at Palmyra, and on March 12, 1912, the second church of

the Riverside congregation was formally opened for divine worship by William H. Oerter, then pastor. The former congregation has two hundred and four members of which one hundred and forty-nine are communicants, and the latter two hundred and forty-nine with one hundred and ninety-eight communicants.

Early in the year 1918, the attention of the Committee on Italian Work in the Eastern District was attracted to the colony of Italians at Riverside. Here in the fall of the previous year an Italian colporteur of the Presbyterian Board of Home Missions and Publications began a mission among the eight hundred or more Italians in the community. He rented a small building and organized an Italian Sunday School with about fifty scholars. Preaching services were introduced at the same time. Encouraged by the fruits of his labors the missionary sought to enlist the interest and support of nearby Presbyterian churches, but these efforts were unsuccessful. Therefore the missionary interviewed Brother Robert K. Stansfield, then pastor of the Riverside Moravian Church, many of whose members were already sympathetic to the mission, several assisting in the Sunday School and otherwise. In this way the Moravian Church was brought face to face with a task and an opportunity. It was impossible to take over the Mission immediately. Not long afterward the Home Mission Society of the First Church in Philadelphia became interested in the project. Thru its secretary, Brother Louis Eysenbach, Jr., arrangements were made whereby the Presbyterian Board of Home Missions and Publications turned over the work to the Society with the recommendation that the services of Ferdinand Ferri, an Italian visitor of the Presbyterian Board, be secured, if possible. Mr. Ferri accepted the appointment and commenced work

immediately. He devoted the first month of his labors to visiting among the Riverside Italians and conducting meetings in private houses.

In April, 1920, the Home Mission Society rented a Hall for the Mission. Here on April 25 a Sunday School was organized and Frederick G. Fulmer, a senior in the Theological Seminary, was elected Superintendent, and Henry Geiger, a member of the First Church of Philadelphia, was appointed his assistant. After Brother Fulmer's graduation Geiger took his place as Superintendent. The expense of the Mission, which amounted to about sixty-five dollars a month, was generously assumed by the Home Mission Society. In December, 1922, the work was placed in the hands of a Committee composed of members of the Philadelphia Home Mission Society and of the Riverside Moravian congregation. This committee has been authorized by the Eastern District Board to solicit funds in the congregations of the District for purchasing lots and erecting a church for the Mission. So far no formal Moravian congregation has been organized among the Riverside Italians.

In June, 1858, the Bethlehem Home Mission Board received a communication signed by sixteen German residents of Egg Harbor City, N. J., requesting the appointment of a minister to labor among them. In answer to this request, Philip H. Gapp was instructed to visit Egg Harbor City to ascertain what prospects the field offered for home mission work. He found a town of two hundred and fifty houses and about fourteen hundred inhabitants, but not one place of worship. However, Gapp reported to the Board that he did not think it would be wise to establish a Moravian mission. Ulrich Guenther was of a different opinion. After a visit to the place he advised the Board to send a missionary to

Egg Harbor as soon as possible, saying, "Brown and Morgenstern find no congenial spirits with whom to associate and worship, and request that a Moravian minister be sent who can in addition to his ministerial labors teach in the English and German languages. One of them offers fifty dollars per annum and free board and lodging to a suitable man."

In October of the same year the Home Mission Board received another communication purporting to convey the sentiments of two hundred residents of Egg Harbor City. These people asked the appointment of Ulrich Guenther as their minister. In reply the Board made it clear that if a minister should be sent he would go as a Moravian minister and use the Moravian ritual, conduct all meetings in accordance with it, and have as his purpose the eventual establishment of a Moravian congregation. Soon after this exchange of letters Gapp made another visit to Egg Harbor City. This time he was more favorably impressed by the situation. He corroborated the statements of Guenther that, in view of the great spiritual destitution of the community which had no church or public worship of any kind, it was evident that a Moravian mission would fill a need. The people were poor in temporal as well as in spiritual ways. However, the laboring class of Germans was thrifty, and many had already purchased building-lots for prospective dwellings. The Board then asked Gapp to make another visit for the purpose of ascertaining how many people were disposed to unite in forming a Moravian congregation, if the Home Mission Board should decide to take this step.

As a result of this investigation a paper, signed by sixteen Germans, was sent to the authorities at Bethlehem, in the beginning of the new year. The paper

contained a full description of matters as they were at the time and contained the renewed appeal for a minister. The petitioners wrote, "The field is a moral wilderness, and the work to be undertaken must be a work of faith. For this reason, we must have a minister strong in faith as our leader." They again requested the appointment of Ulrich Guenther. They sent one of their number, a certain Mr. Kleiber, to Bethlehem for an interview with the Home Mission Board. At this interview many difficulties were brought to light, but none so forcibly as the financial side of the matter. On January 13 the Board passed the following resolution: "This Board will give Brother Ulrich Guenther an appointment to Egg Harbor City, provided the people there will make up his salary, over and above one hundred dollars, for which sum this Board makes itself responsible for the first year." At first Guenther was inclined to accept the appointment, but later he was not certain that he should do so. However, he was willing to abide by the decision of the Lot, and at his request the aid of this agency was invoked by the Provincial Elders' Conference. The decision of the Lot was against Guenther's appointment. The Egg Harbor City people were greatly disappointed, but immediately repeated their request for a minister. At this particular time the Nazareth Home Mission Society informed the Home Mission Board of its readiness to support work in some new home mission field. This solved the problem concerning Egg Harbor City. As a result, John C. Israel was ordained a Deacon of the Moravian Church on March 6, 1859, by Bishop Peter Wolle, and sent to look over the field in question. He received a warm welcome. On March 13 the preliminary organization of a Home Mission congregation was agreed upon, and a petition asking for the immediate

appointment of Israel as pastor signed by more than one hundred persons.

On March 28 Israel with his family left Nazareth for his future field of labor, where he arrived on April the first. Two days later he preached his introductory sermon, and organized a Sunday School with twenty-one children. A week later a board of five trustees was elected. Four lots, each forty by fifty feet, were presented for the site of a church. Two adjoining lots were purchased by the congregation. A Hall was rented for public worship. On August 28, 1859, the congregation was formally organized by Brother Henry A. Shultz with sixty communicants. In the beginning of the month the pastor and his family moved into the recently built parsonage. On December 22, 1860, the church was consecrated. Israel served the congregation under many privations and discouragements, but his labors were blest and appreciated by the struggling membership. In 1867 he was succeeded by Brother Eugene Greider, who on account of ill health had to withdraw from the field in October of the following year. The pastorate remained vacant until May, 1869, when Gustavus Feurig, a recent arrival from Germany, took charge of the work. A year later he was succeeded by Philip H. Gapp.

The field which seemed so hopeful in the beginning proved a very difficult one. The members were faithful in their efforts, and for the most part did what they could toward the support of the work, but they were poor. Twenty years passed before the debt resting upon the church-property was liquidated. During that period not only the congregation, but the town itself suffered from great financial depression. Industries decreased and with them the population diminished, the young people rarely staying in the town, but seeking a livelihood in

more flourishing centers. However, in late years the congregation has taken a decided upward trend under the leadership of Brother F. W. Wantzel who has been pastor of the church for fourteen years or more. In 1910 the church was greatly improved by means of extensive renovations without outside aid. Two years later a comfortable parsonage was erected, the old one being renovated and converted into a Parish House. The congregation has two hundred and nine members. There are one hundred and forty-five communicants.

In 1859 Germans began to settle in large numbers in Elizabeth. For five years or more the Rev. O. Lohr, a German Reformed minister, looked after the spiritual welfare of these people as best he could. In 1864 he retired from the field and the Germans were left as sheep without a shepherd. A certain Brother Houser, formerly a member of the Moravian Church in Germany, gathered a small flock of Germans and later applied to the Moravian Church for a minister who should come to Elizabeth for the purpose of organizing a Moravian congregation. In response to this request which was received by the Provincial Elders' Conference on March 4, 1865, Brother M. Adam Erdmann, then pastor of the German Mission in New York City, was asked to consider Elizabeth a part of his field. The task was beyond his strength. Therefore Brother Edward Rondthaler, the pastor of the Brooklyn church, came to his assistance and did much toward establishing the Moravian work in Elizabeth.

On January 5, 1866, Brother Rondthaler effected the temporary organization of a congregation consisting of thirty-six members. For some time previous to this event Brother J. Christian Neu, the Sunday School Superintendent of the New York Moravian Mission, had been carrying on Sunday School work in Elizabeth. The

newly organized congregation held Brother Neu in high regard and asked the Provincial Elders' Conference to appoint him as pastor of the church. In January, 1866, this request was granted, and on March 31 Brother Neu was formally installed by Brother Roudthaler. On the following Whitsunday he was ordained a Deacon of the Moravian Church by Bishop Henry A. Shultz in the small but comfortable "Mission School Room" belonging to the First Presbyterian Church of Elizabeth. This "chapel" was on the corner of Smith and Martin Streets. The congregation had the gratuitous use of the chapel until it was able to occupy its own church.

Brother Neu devoted all his energies to the work, and in less than three months the Sunday School attendance had doubled. He conducted two weekly meetings, one for prayer and exhortation on Thursday evening, and another on Friday evening at which he prayed the litany and gave an exposition of the Scripture texts for the day. The pastor's eloquence attracted large numbers to the services. On April 10, 1866, the congregation was formally organized. At that time the Brethren Neumeyer and Burger were elected Elders and the Brethren Breitschwert, H. Miller, H. Gertsung, J. G. Lindner and John Dimler Trustees of the congregation. At the first monthly children's meeting on June 20, the first offering for foreign missions was taken. It was devoted to the Moskito Mission. On Palm Sunday, 1867, thirty-five new members were received into the congregation which increased the communicant membership to one hundred and six. In June of the same year Brother Neu organized a Sunday School at Elizabethport with twenty-three scholars. He also conducted a day school for the children of the congregation.

At a meeting in behalf of religious work among the

Germans which was held in St. John's Episcopal Church on October 11, 1868, an offering of three hundred and fifty dollars was taken and turned over to the Moravians toward the erection of a church. At this meeting Bishop Henry A. Shultz and Bishop Clarke of Rhode Island delivered the addresses, the Rev. S. A. Clark, the Rector of St. John's Church, presiding. Not long afterward the Moravians purchased building-lots for nineteen hundred dollars. These lots were on the corner of Center and Woodruff Streets. Deeming it unwise to build a church in that neighborhood, the lots were sold later on, and ground purchased a block from the Presbyterian Mission Chapel at Smith and Martin Streets. Here on April 12, 1869, at five o'clock in the morning, ground was broken for the church-building. The records do not state why this early hour was chosen. There were appropriate religious ceremonies in which the ministers of the other Elizabeth churches took part. A circular letter commending the Moravian enterprise to the liberality of the citizens of Elizabeth was signed by the Rev. Messrs. Reinhart, Kempshall, Miller, Hollis Read, E. G. Read, Van Benschoten, Roberts, Clark, Gessler, Patterson, Chester, Kelley and Aikman. The cornerstone laying took place on May 17, Bishop Henry A. Shultz officiating, and on November 21 "the little brown church with its bell" was consecrated. The edifice was forty by sixty feet in dimensions and seated about four hundred people. At the time of dedication a debt of between five and six thousand dollars rested on the property. A number of gifts were received from unknown friends, one sending ten dollars and offering to pay the interest on a five hundred dollar loan as long as necessary.

Praiseworthy efforts were put forth to cancel the debt on the church-property, but the indebtedness proved too

much for the congregation, and because of it the church, hitherto self-sustaining, had to be reduced by the Synod of 1881 to the rank of a Home Mission. The edifice was erected at a cost of eight thousand dollars. Brother Neu made the pulpit, the communion table and a number of the inner doors. Suffering from a throat affliction he had to seek a drier climate. Therefore he was transferred to Hopedale, Pa., and Brother Charles Nagel in 1873 took his place at Elizabeth. The next year the congregation erected a parsonage. Two years later Brother Nagel was succeeded by Brother John G. Praeger who served the congregation for eight years. After him Brother Ernst N. Schwarze served an equal length of time. Since then the Brethren Clement Hoyler, Samuel H. Gapp, Frederick R. Nitzschke, Arthur E. Francke, and Conrad E. Hermsted have labored here in succession. Brother Nitzschke enjoyed the longest pastorate in the history of the congregation. He served for thirteen fruitful years.

The debt on the church-property was not liquidated until December 28, 1900, when the last mortgage was cancelled. The indebtedness was not the only hindrance to the work. In the course of time the neighborhood in which the church was located became very undesirable. Immediately across the street from the church stood the Rising Sun Brewery, and because of its proximity the church became known in some quarters as *"The Brewery Church."* Altho the faithful members stood by the church to the last, the time came when few, if any, strangers attended the services. In July, 1904, a Committee was appointed to sell, if possible, the old church-property, and select a suitable site for a new church and parsonage. In May, 1905, lots were purchased for $1,775.00 at the corner of Reid and Lafayette Streets. Five years later a

commodious parsonage was erected at that location at a cost of four thousand two hundred and fifty dollars. Elaborate plans were made for a new church-edifice, but it was deemed best first to erect a Sunday School Chapel which might be later incorporated in the church-building and meanwhile serve as a suitable place of worship for the congregation. On August 17, 1913, the corner-stone of the Chapel was laid by Bishop Charles L. Moench. Bishop Morris W. Leibert conducted a farewell service in the old church-building on December 28, and on January 4 of the following year the chapel was consecrated by Bishop Moench. Since that time the former church-property has been sold, leaving the congregation a surplus amounting to about twelve thousand dollars toward the erection of the church which will complete the building-plan. The congregation has at present two hundred and forty-three members. One hundred and fifty of this number are communicants.

In 1878 an attempt was made to establish a Moravian Mission among the Germans in Atlantic City. After a careful examination of the field, Philip H. Gapp, the pastor at Egg Harbor City, on January 23 conducted the first service in a public school-house. At the request of a number of families services were held here every other week. The attendance at these meetings was encouraging. By the end of March twenty-five persons had presented themselves for membership if a congregation should be organized. This encouraged the Provincial Elders' Conference to organize a mission congregation temporarily. Brother John H. Clewell, who was placed in charge of it, left the following report: "I was sent to Atlantic City purely as an experiment, and served the people from July 21 to September 2, 1878, preaching on each Sunday an English sermon in the morning and a German

sermon in the evening. The attendance at the services increased from thirty-six to sixty. I examined the field and suggested to the authorities not to send a man to take this work exclusive of everything else, but to receive this as an affiliated station of some other Mission. The prospects are on the whole fair." After Brother Clewell left, the mission at Atlantic City was served by Brother John C. Israel in connection with his Palmyra-Riverside charge. He preached at Atlantic City every third Sunday. This arrangement continued until the spring of the following year. The authorities then planned to affiliate the mission with Egg Harbor City, but the congregation at that place objected. Therefore Brother J. J. Detterer removed to Atlantic City. A congregation was then formally organized and placed in his charge. For a time there was every prospect of success, but when the project of building a chapel was set on foot matters changed. As soon as the members and friends of the congregation realized that they would have to contribute the major part of the money needed for the building enterprise, they became lukewarm. They had imagined others would furnish the money for the building. At all events, they met in the spring of 1880 and decided to abandon the enterprise. This ended Moravian labors at Atlantic City.

CHAPTER XII

LABORS IN PENNSYLVANIA OUTSIDE OF PHILADELPHIA

In 1849 a Home Missionary Society was organized by the Nazareth congregation. For seven years this organization confined its labors chiefly to the gathering of funds for the General Home Mission Treasury. In April, 1856, the Society was re-organized for the distinct purpose of carrying on home mission activities wherever opportunity might present itself. It was decided to employ a missionary. To this end money was solicited, and in a short time the Society had two hundred dollars at its disposal. On May 22 a Home Mission Festival was held. In the evening of that day the newly elected officers of the Society were charged with the duty of engaging a suitable man for home mission service. The field of operation that had been decided upon was "that part of the country which extends along the southern base of the Blue Mountains."

As this field could not be entered immediately the inmates of the County Alms House, about a mile west of Nazareth, engaged the immediate interest of the Society. These poor people were destitute of all spiritual care. Hitherto no one had thought of conducting services for them. The Nazareth Society determined to remedy the matter at once. Sixteen women volunteered to visit the poor at stated intervals. Dividing themselves into small groups, one group visited the Alms House once a week. The first visit was made on May 20, 1856, the delegation being provided with Bibles and Testaments and Tracts which were distributed among the poor. Some of the inmates took the matter provided for them with hesitating

hand, saying they would like to read but were unable to do so because of poor eye-sight. The visitors reported the difficulty at home, and when the next delegation went to the Alms House they carried with them a supply of spectacles for free distribution. On May 25, 1856, the first public service at the Alms House was conducted by Brother William Lennert, then pastor of the Nazareth congregation. Theodore Whitsell and his wife who were at that time at the head of the institution were in hearty sympathy with the movement, and welcomed the thought that those under their care could now enjoy public worship on the Lord's Day. The Nazareth pastor was assisted in this work by the Principal and teachers of Nazareth Hall. One Sunday the services were in English, and the next in German. Seventy or more attended regularly. In later years ministers of other churches took over the work which the Moravians had commenced, and now the only connection that the Nazareth congregation has with the inmates of the Alms House is the annual visitation at Christmastide when a number of benevolently inclined members distribute candies and other things among the poor.

The occupation of the field near the Blue Mountains had to be postponed several years because no missionary could be found. In 1857 Brother Lawrence Oerter returned from the mission-field in Jamaica on account of ill-health, and after he had recuperated somewhat, he consented to undertake this work so far as his strength permitted. On October 30 he left Nazareth on foot for the Blue Mountains. Visiting from house to house, he distributed tracts and Testaments and engaged in religious conversation wherever the opportunity presented itself. On the whole, the reception he received was not very encouraging. The people were somewhat taken by

surprise and did not quite know what to make of his visits. One old man when he learned the object Brother Oerter had in view said, "Oh, we have more than enough religious meetings now. The Methodists make a great noise every evening." The homes visited were not far from Pleasant Valley. When rainy weather set in Oerter returned to Nazareth. "The severity of the winter and the continued inclemency of the weather prevented Brother Oerter from again visiting in that region." After confining his labors to the Alms House and vicinity for a time, the precarious condition of his health compelled him to resign as the missionary of the Society. Brother Louis Eysenbach, Sr., of Lititz, was strongly recommended as Oerter's successor, but he was not engaged because he lacked a sufficient knowledge of the English language. An effort was then made to secure some one thru the American Tract Society, but without success. Finally John C. Israel, a former colporteur of the American Bible Society in St. Louis, Mo., received and accepted the appointment. Israel labored with indifferent success "in that portion of Northampton and Monroe Counties contiguous to the Blue Mountains" until 1859 when the work was abandoned. Among his preaching places were the Northampton County Alms House, Dorsheimer's, Merwine's, and Hecktown.

In 1864 a Home Mission station was opened under the auspices of the Nazareth Society at the slate-works at Chapman's Quarry in Northampton County. It was served at first by Brother Francis Holland, and after his removal to Hope, Indiana, by Brother Herman Jacobson. In 1867 Jacobson was called to the pastorate of the congregation in New Haven, Connecticut, and soon after Chapman's Quarry was abandoned.

The work at Coveville, now Canadensis, was estab-

lished during the pastorate of Brother John G. Praeger at Hopedale. In 1859 a small church was built and consecrated on July 10 by Bishop John C. Jacobson. The Coveville charge was served by the Hopedale pastor until October 20, 1872, when William H. Hoch was ordained a Deacon of the Moravian Church and installed as resident pastor. Brother Hoch remained four years. After he left, Coveville was again affiliated with Hopedale. This arrangement continued until December 5, 1909, when Arthur M. Ellis took charge of the congregation. He remained less than a year. Since then the church has been served by the Brethren Roland Bahnsen, Robert Stansfield, John C. Moore, and Hugh Kemper, the present incumbent. On June 6, 1909, a new church was consecrated by Brother Arthur D. Thaeler, of Bethlehem, Pa., by authority of the Provincial Elders' Conference. The congregation has at present one hundred and twenty-five members. There are eighty-seven communicants.

Some years ago the pastor of the Hopedale church established a preaching-place at German Valley, where on July 28, 1907, at the request of the Provincial Elders' Conference Brother William Strohmeier consecrated a chapel which had been previously erected. On October 1, 1913, a small church was consecrated at Roemerville where the Hopedale pastor had likewise established a preaching-place. Until recently, when Roemerville was affiliated with Canadensis, the members living at German Valley and Roemerville constituted a part of the Hopedale congregation.

The first Moravian minister who conducted a service in South Bethlehem was Bishop William Henry Van Vleck. On September 22, 1850, he preached to the numerous guests at Oppelt's Water Cure, or Hydro-Pathic Institute which then flourished where St. Luke's Hospital

now stands. But permanent Moravian labors in South Bethlehem were not commenced until later. On May 1, 1859, Miss Amanda Jones, a devout member of the Bethlehem congregation, opened a Sunday School in the first District School House which had been built the year before between what later became Locust and Elm Streets, and near what is now Packer Avenue. This was the first organized religious work south of the Lehigh River. Miss Jones soon associated with herself some female assistants, and later students of the Moravian College and Theological Seminary became interested in the work. The Sunday School opened the way for the public preaching of the gospel in the settlement. Several brethren devoted themselves to this service of love. Brother Lewis Kampman, the President of the Theological Seminary, with the occasional aid of other brethren at first had charge of the enterprise. He conducted the first preaching service about one month after the organization of the Sunday School. Later Brother Francis F. Hagen took his place.

Before long the Sunday School had outgrown its quarters in the little brick school house and had to be transferred to the grain-house of A. Wolle and Company on the northwest corner of New and Second Streets. In this building on December 25, 1862, a congregation was formally organized. Later, a sufficient amount of money was collected among the Bethlehem Moravians and the settlers on the south side of the river to undertake the erection of a church-edifice. A plot of ground on the south side of what is now Packer Avenue, and near the present Adams Street, was purchased for the purpose. On November 22, 1863, the corner-stone of the church was laid. A year later the lower part of the building was finished, and on November 20 it was solemnly consecrated.

The rest of the edifice was not built by the congregation. About this time Judge Asa Packer conceived the idea of establishing an unsectarian institution of learning (Lehigh University) at South Bethlehem. To this end he gave the sum of five hundred thousand dollars and one hundred and fifteen acres of land, the latter including the plot of ground previously owned by the South Bethlehem congregation. Packer secured suitable lots for the Moravians at the corner of what is now Webster Street and Packer Avenue. The building originally intended as a church was later finished and is now known as *"Christmas Hall of Lehigh University."* The ground that had been set aside as a graveyard of the congregation was included in the purchase made by Judge Packer.

In 1866 Brother Henry Van Vleck of Nazareth was appointed pastor of the South Bethlehem congregation. His chief support came from the Home Missionary Society of Bethlehem which had made itself responsible for his salary. Building operations were commenced at the new site and on March 29, 1868, a substantial brick church was consecrated. On the following Easter Sunday Brother Albert Rondthaler was ordained a Deacon of the Moravian Church in the new edifice, and placed in charge of an *English congregation* which was organized in April of that year. Brother Henry Van Vleck remained in charge of the original or German congregation. For one year the two congregations worshipped in the same church. Then came the defection of Rondthaler. He left the Moravian ministry and with the major part of his congregation organized what became the First Presbyterian Church of South Bethlehem on Fourth Street. Strenuous efforts were made to repair the injury, and when it was found that this was impos-

sible, what remained of the English flock identified itself with the German congregation. Before this arrangement was effected Brother Isaac Prince had labored for eight months "in hope against hope" to retain the English congregation, or the remnant of it, as a separate body. Four years later Brother Van Vleck was transferred to Gnadenhuetten, Ohio, and William H. Oerter, a recent graduate of the Theological Seminary, succeeded him in South Bethlehem.

For about nineteen years the congregation was largely supported by the Bethlehem Home Missionary Society. This organization built and paid for the church and parsonage, with the exception of five hundred dollars. In 1881 the work was turned over to the General Home Mission Board. At that time the value of the church-property was thirteen thousand five hundred dollars. During the pastorate of Brother William Strohmeier (1904-1908) the congregation became self-supporting, and since that time has made rapid progress. Brother Strohmeier was succeeded by Brother William H. Rice whose successful labors were brought to an end on January 11, 1911, by the hand of death. But much was accomplished during his brief pastorate. In 1910 it was decided to raze the old church-building and on its site erect an edifice that would be modern in every way. On August 28 the corner-stone of the church was laid, and on May 28 of the following year one of the most beautiful and best equipped churches in the Northern Province was formally opened by Bishop Morris W. Leibert. In the latter part of April of the same year Brother Harry E. Stocker became pastor of the congregation and remained in charge for eight years. When the new church was opened the congregation was encumbered with an indebtedness of about twenty thousand dollars. In seven years'

time this debt was liquidated without making any appeal for aid to the other congregations, and on June 2, 1918, the church was dedicated by Bishop Charles L. Moench. In the summer of 1922 the church was beautifully decorated and enlarged to the extent of adding a pastor's study on the east side of the pulpit, at an expense of about ten thousand dollars. The congregation has at present four hundred and sixteen members. There are two hundred and ninety-seven communicants.

On June 23, 1847, the Bethlehem congregation gave its endorsement to the evangelistic work carried on among the boatmen on the Lehigh Canal by the Philadelphia Sabbath Association under the leadership of the Rev. William Hance. The Bethlehem Moravians not only contributed financially to the enterprise, but some of them engaged in personal work among the boatmen who stopped at Bethlehem and Freemansburg on Sundays. On October 20, 1850, the Rev. William Eberman conducted the first Sunday afternoon service for these men in a room over Knauss and Borhek's Store near the Canal. In February, 1851, he opened a Sunday School for the neglected children in this part of the community. The work became so flourishing that the idea was officially entertained of building a chapel near the foot of Vineyard Street. For some reason interest in the enterprise waned and the chapel was not erected. But in June, 1856, the work was revived. Three years later three students of the Theological Seminary commenced prayer meetings in a little school-house which had been recently erected on the west side of the Monocacy Creek. Here a Sunday School was organized on May 6, 1860, with thirty scholars. This marked the beginning of what is now the flourishing section of the Bethlehem congregation on the West Side.

After the erection of a two-story school house on Spring Street, the West Side Sunday School was transferred to that place. Here, too, Moravian services were conducted at stated intervals. In 1877 Brother Levin J. Krause, a member of the Bethlehem congregation, offered to present a lot at the corner of Spring Street and what later became Third Avenue for a Sunday School Chapel, provided the building should be erected within five years' time. It was not until after the expiration of the appointed time that the enterprise was commenced. On August 26, 1883, the corner-stone of the proposed chapel was laid, and on January 27 of the following year the edifice was consecrated. The Sunday School increased so rapidly in numbers that six years later it became necessary to enlarge the building. Until June, 1898, the Sunday School Superintendent was always a student of the Theological Seminary. In the fall of that year this line of succession was broken by the appointment of Brother Edward Wilhelm, a young lay-man of the congregation. About eight years ago a morning preaching-service was introduced, and since that time the pastor in charge on the West Side preaches regularly in the chapel every Sunday morning and evening. It was decided in 1918 by the official board to call the chapel "*The West Side Moravian Church.*" But the members who worship here constitute a part of the Bethlehem congregation.

With the growth of Bethlehem and the removal of members of the congregation farther away from the church, it became desirable to establish a new center of operations in the northern part of town. On September 12, 1887, ground was staked for a chapel on Laurel Street. On October 9 the corner-stone of the proposed edifice was laid, and on December 11 the chapel was consecrated by

Bishop Edmund de Schweinitz. The cost of the building was about sixteen hundred dollars. A canvass of the neighborhood was made, and a Sunday School organized by Professor J. Taylor Hamilton of the Moravian College and Theological Seminary. Six months later the Sunday School had two hundred scholars and twenty officers and teachers. Once a month one of the pastors of the congregation preached in German at the chapel. On other Sundays Brother Hamilton conducted English services. In 1900 the pastor in charge felt that the Laurel Street work had assumed such proportions as to require a minister who could give it his whole time, therefore Brother Hamilton withdrew from the field and Brother George J. Crist, a recent graduate of the Theological Seminary, was placed in charge. Six years later Brother Crist was transferred to Indianapolis, and Brother Manual E. Kemper succeeded him at Laurel Street where he has labored ever since. In 1918 it was decided by the official board to call the Laurel Street chapel *"The College Hill Moravian Church."* The members here as on the West Side form a part of the Bethlehem congregation.

Another enterprise of the Bethlehem church was commenced at Edgeboro in the north-eastern section of the town. Here a Sunday School was organized in 1914 by students of the Theological Seminary, Brother J. George Bruner of Hope, Indiana, being especially active. Soon after preaching services were commenced in a schoolhouse on the Easton Road. On January 5, 1919, a handsome little chapel was consecrated on Hamilton Avenue by Bishop Charles L. Moench. Professor Walter Vivian Moses of the Moravian College and Theological Seminary was placed in charge of the Edgeboro work. He labored here in connection with his other duties until 1922 when

he felt obliged to relinquish his labors. Brother John Hoesman, a Theological student, was placed in charge for one year. At present Brother William Strohmeier, a retired minister, serves in this field.

In May, 1883, Moravian labors were commenced at Coopersburg by Brother Lewis P. Clewell who was then pastor of the Emmaus congregation. His attention had been drawn to this place by some of his members who had located there. At that time the Mennonites were the only people who had a permanent work in the village. Lutheran and Reformed ministers, however, conducted stated preaching-services for residents who belonged to their respective communions. Brother Clewell held meetings at the homes of his non-resident members, principally at the house of Brother Joel Ritter. On December 7, 1883, a Moravian congregation was formally organized, and two years later, on June 21, a neat brick church was consecrated by Bishop Edmund de Schweinitz. The pulpit was made by Joel Ritter. Gilt chandeliers were presented by the Emmaus Sunday School and Juvenile Missionary Society; the pulpit lamps by the Emmaus Bible Class, and the Bibles for the pulpit and lectern by the Sunday Schools at Harmony and Gracehill, Iowa. The congregation was affiliated with Emmaus, and services were conducted every other Sunday. On January 3, 1886, Brother Clewell organized a Sunday School. The following year ill-health made it necessary for him to withdraw from the field, and Brother Jesse Blickensderfer of Bethlehem consented to take charge of the work until a resident pastor could be appointed. In the summer of 1887 Brother August Westphal, a Theological student, served the congregation. Brother Joseph Kummer, who had been re-admitted to the Moravian ministry from the Presbyterian Church, was appointed to the

Coopersburg pastorate in 1888, but after a trial of a few weeks he resigned and once more temporary arrangements had to be made for the pastoral oversight of the congregation. Brother Charles B. Shultz served Coopersburg for about two years in connection with the South Bethlehem congregation. In 1890 Brother John S. Romig became the pastor at Coopersburg. Altho the little congregation has done faithful work, it has not experienced much growth in numbers. Soon after its organization the Lutheran and Reformed Churches likewise organized congregations at Coopersburg. This division of the field coupled with the fact that many of the residents in the community believe in belonging to other than local churches has hampered the Moravian work. Frequent efforts have been made to make the congregation self-sustaining, and recently partial self-support has been attained. But after forty years of existence the congregation still remains in the ranks of Home Mission churches. It has one hundred and thirty-three members of which ninety-eight are communicants.

Allentown numbers among its residents a great many Moravians who belong to congregations in nearby Moravian centers. It has been so for a great many years. Naturally, some of them eventually identify themselves with other denominations, and are thereby lost to the Moravian Church. To counteract this loss several attempts have been made to organize a Moravian congregation in Allentown. On December 5, 1887, the Executive Board of the First District instructed its President, Brother Charles B. Shultz, to prepare and send to all Moravian residents in Allentown a circular letter relating to the establishment of a congregation in that city. Later the Board asked the Emmaus pastor to visit the Allentown Moravians and organize them, if possible,

into a congregation. These efforts resulted in nothing permanent. But the matter was not settled. Some years later certain Coopersburg members in Allentown invited their pastor to conduct services for them in that city. The invitation was accepted and services were statedly held by Brother Clarence E. Romig, first in a private house, and then in a hall rented for the purpose. In November, 1893, eleven Moravians in Allentown signed the Brotherly Agreement and united in forming a congregation. From that time until December, 1895, Brother Romig faithfully carried on the work. To test the possibilities of the undertaking fully, Brother Christian A. Weber was appointed resident pastor in 1895 and instructed to develop the work as rapidly as possible. In July lots were purchased and plans made for erecting a church and parsonage. After a year's work by a minister actually on the field, the authorities at Bethlehem became convinced that the Moravian enterprise had been delayed too long, and that for the time being the project should be given up. Therefore, on July 19, 1896, the congregation disbanded.

In 1908 a third attempt to establish a Moravian work in Allentown was made. At the request of the First District Board Brother Samuel C. Albright, who was then pastor at Coopersburg, devoted considerable time to visiting the Moravian families in Allentown to ascertain whether they would welcome Moravian services. The response to his efforts was encouraging. On November 22, 1908, an initial service was held in the G. A. R. Hall with about eighty persons in attendance. This meeting-place proved unsatisfactory. Fortunately the use of the Episcopal Church at Fifth and Linden Streets was granted at a nominal rental for Sunday afternoon services. Brother Albright was appointed the authorized

representative of the First District Board, and for a time the work held out great promise of success. The estimated Moravian population of Allentown at the time was about three hundred. On March 30, 1909, a congregation was organized with twenty-four communicants. Later a plot of ground was selected and plans were made for erecting a church. The prospects were never brighter than at this time. A year passed and then the District Board received a letter to the effect that the Allentown congregation in church council assembled had decided to disband. The money that had been collected for a church was then returned to the donors, "and services in Allentown ceased to be held because no one attended them any longer." The explanation given for this apparently sudden turn of events was that "the people became discouraged because they believed the undertaking beyond their ability." On January 7, 1910, the Allentown work was abandoned as impracticable. Allentown is a well-churched city, therefore the Moravian Church could at best do little more than conserve what members live there. This would hardly justify the organization of a Moravian congregation.

Easton was laid out in 1750, and soon after became the county-seat of the recently erected County of Northampton. Two years later, on June 16, the first court-day, Brother Nathanael Seidel and Brother Andrew Anthony Lawatsch, two Moravian officials of Bethlehem, went to Easton to take up two town-lots as the site for a building and a possible establishment at the county seat. The Brethren were the first persons to secure lots. These lots were on Ferry Street. On one of them a building was erected in 1761, "which was to be occupied by an organization of single men, and serve as a preaching-place." But for some unknown reason no Moravian organization was

effected at Easton at that time. From October 30, 1759, to the end of the year 1760, Moravian services were frequently held in an undenominational school and meeting-house on what was then Pomphret Street. After the Moravian building of stone was erected on Ferry Street, preaching services were conducted at that place until 1763 when the property was sold. Thus ended the first gospel labors of the Moravians at Easton.

Strange to say, it was not until one hundred and twenty-five years later that a successful attempt was made to establish a Moravian congregation at Easton, altho the need for it had been felt for some time. Indeed, in 1872, a petition signed by fifty or sixty Moravians living at Easton had asked the Provincial Elders' Conference for the organization of a congregation, but for some unaccountable reason no action was taken. At a meeting of the First District Board on December 5, 1887, a circular letter relating to the establishment of a congregation was prepared by Brother Charles B. Shultz, the President, and sent to every member of the Moravian Church who resided at Easton. On January 1 of the following year the President and the Secretary of the Board made a partial canvass of the field. On February 10 these brethren held a conference with a number of Easton Moravians. At that time arrangements were made to establish Moravian services. A commodious Hall on the third floor of the recently erected Market House on South Third Street was secured for the purpose thru the liberality of an Easton Moravian. Here the first service in modern times was conducted on Sunday, February 26, 1888, at two o'clock in the afternoon. Brother Edward T. Kluge, the pastor of the Nazareth congregation, preached an eloquent sermon, and the choir of the Bethlehem congregation rendered the special music of the

occasion. The Hall was comfortably filled. It is more significant that on the following Sunday every one of the five hundred available seats was occupied. Brother Edwin J. Reinke, a student in the Theological Seminary, was placed in charge of the work. On March 18 he conducted his first service at Easton. On April 1 the congregation was organized by Brother Charles B. Shultz. At the same time John W. Frederick, George W. Keiper, Richard Belling, and Thomas Clewell were elected Elders, and Howard G. Tombler, John Leibert, Granville Siegfried, Wilson Schafer, and Albert C. Kleckner Trustees of the congregation.

On Whitsunday, May 20, the first services were held in a Hall rented for the purpose at the corner of Third and Ferry Streets, where the congregation worshipped until the church was built. This Hall was diagonally across the street from the site of the former Moravian property. On Whitsunday afternoon the Sunday School was organized. On June 17 Brother Edwin Reinke, the pastor in charge, was ordained a Deacon of the Moravian Church, and seven days later he administered the sacrament of baptism for the first time. By September of that year the congregation had fifty-eight communicants. The original membership consisted of former members of the Schoeneck, Nazareth, Bethlehem, and Emmaus congregations. On December 4, 1892, the church at Tenth and Bushkill Streets was opened for divine worship, and three years later, on September 29, it was consecrated. The parsonage was erected during the pastorate of Brother Manuel E. Kemper who began his labors at Easton in 1896. In the beginning there were frequent changes in the pastorate, the Brethren Edwin Reinke, Calvin Kinsey, Joseph D. Hillman and John S. Romig serving the congregation in rapid succession. In 1917

under the energetic leadership of Brother Edmund de S. Brunner an addition was built to the church, the young people's work having outgrown the available quarters. At present the congregation is actively engaged in raising money for a new church. The membership numbers two hundred and ninety-three. There are two hundred and twenty communicants.

On June 20, 1875, City Mission Work was commenced at York by Brother David Fahs, an official of the Moravian congregation. He induced four boys to go with him into one of the rooms of the Young Men's Christian Association where he organized them into a Sunday School Class and taught them the lesson for the day. This was the beginning of a Sunday School and Mission which grew rapidly in numbers and in interest. The sessions were held in the rooms of the Young Men's Christian Association for two years. By this time larger facilities had become a necessity. To meet this need generous friends of the work provided a building on Princess Street where the mission was carried on for many years. The Princess Street Chapel was near the site of the first Moravian church-edifice. In 1887 the old stone parsonage was still standing. In 1877 a second mission was commenced in a public school building in a section on East King Street known as "Bull Frog Alley." Here Bethany Mission was established by the organization of a Sunday School with twenty-three scholars. The work grew so rapidly that it became necessary in 1878 to erect a chapel. In this neighborhood many gypsies had their homes, and to these and other people the Mission brought the gospel. The City Mission which then had two flourishing chapels was supported entirely by voluntary contributions on the part of Christian friends in the various city churches. The Moravian congregation naturally

had a special interest because David Fahs, one of the members, was the founder of the Mission.

The City Mission Board composed of representatives from the Protestant churches of York in the early part of 1887 presented a request to the Provincial Elders' Conference at Bethlehem to have Brother David Fahs, the City Missionary, ordained to the ministry so that he might administer the sacraments and organize a City Mission Church. This request was granted with the understanding that Brother Fahs would be ordained simply for the York Mission work, and not for ministerial service generally. On February 27, Brother Fahs was ordained to the ministry by Bishop Amadeus A. Reinke in the Princess Street Chapel. Later on the City Mission Board asked the Provincial Elders' Conference to appoint a young man as pastor of the Mission as Brother Fahs felt that on account of his years and failing strength he could no longer do justice to the rapidly expanding work. This request was likewise granted, but on condition that the man appointed should be under the supervision of the Moravian Church authorities, and guided in spiritual matters by the rules and regulations of the Moravian Church. Brother Manuel E. Kemper received the appointment to this field. On Friday, April 29, 1887, he began his labors. The City Mission Board provided his salary. He remained about one year. His immediate successors were the Brethren Maurice F. Oerter, William Allen and Robert Herbst, each in turn serving the Mission for one year.

In this way the Moravian Church was identified with York City Mission Work for twenty-five years. In 1902 it became evident that a change in the status of the work was a necessity. Marked success had attended the labors of Brother Leon Luckenbach who had been

the Moravian representative in the field for six years. At Bethany Chapel a large number of adults had been admitted to church fellowship. Those received were enrolled as mission-members of the First Church in York. This left their relationship to the Moravian Church as such unclear. Therefore they expressed the desire to be organized into a distinct Moravian congregation. At the request of the Executive Board of the Second District the Provincial Elders' Conference entered into negotiations with the Trustees of the City Mission and thereby secured a lease of the Bethany property for a long term of years at a nominal rental, with the privilege of returning the property after giving due notice. The members and friends of the Bethany Mission guaranteed financial assistance on the new basis for at least one year, subscribing about one thousand dollars for the purpose. On November 26, 1902, the Second Moravian Church of York was formally organized. At the end of the year one hundred and fifty-six communicants were reported. In 1914 extensive improvements were made on the church-property, making it not only safe, but adequate. Brother Samuel C. Albright, the pastor of the congregation, canvassed the churches of the Eastern District for the necessary funds. On March 14, 1915, the renovated church was formally opened and officially named *"The Bethany Moravian Church."* The congregation has at present one hundred and ninety-three members of which one hundred and thirty-three are communicants.

North of Lancaster, just outside the city limits, is the settlement of Rossmere. Here a silk-mill and several other industries give employment to a large number of people. Early in 1903, Mrs. Sarah Mumma, a member of the Lancaster congregation, became interested in the spiritual welfare of the Rossmere people. The neigh-

borhood was carefully canvassed, two rooms were rented, and a Sunday School organized. Arrangements were likewise made for Sunday preaching services. Brother Herman A. Gerdsen, the pastor of the Lancaster congregation, and several of his members assisted in the work as time and opportunity permitted. The attendance at the Sunday School exercises and services increased, and in the spring of 1904 a larger building, better adapted to the needs of the growing work, was rented. In the summer of the following year the Rev. Samuel Rock, an Alaska Missionary in the States on furlough, consented to take temporary charge of the Mission. In October the Provincial Elders' Conference relieved Brother Rock by appointing Brother F. W. Wantzel minister in charge at Rossmere, with the understanding that he and his family should occupy a part of the mission-house. Under Brother Wantzel's leadership the work made encouraging progress, and soon after his appointment a Committee was charged with the duty of securing, if possible, a lot on which a chapel could be erected. It was more easy to find a lot than the money with which to purchase it. In time, however, the necessary funds were in hand, and then steps were taken to secure subscriptions for the erection of a chapel. The response was not very encouraging. For a time there was some prospect that a Memorial Church might be erected, but this failed to materialize. A church had become an absolute necessity and when the way failed to open for the erection of a suitable edifice, the Mission had to be abandoned. The missionary had done good work, and when on June 6, 1909, the hitherto hopeful field had to be abandoned there was a feeling in certain quarters that the failure of the Mission had been due to the fact that "somebody had blundered."

From time to time attempts were made in the past to

establish a Moravian congregation in Reading. Such an attempt was made in 1891 when members of different Moravian congregations living in Reading petitioned the Provincial Elders' Conference to establish a mission among them. For some reason this request could not be granted. The Second District Board entered into correspondence with several of the Reading Moravians, and its President, Brother Charles Lanius, visited the city to make a careful survey of the field. The result of this investigation convinced the authorities that there was not sufficient encouragement to commence a Moravian work in Reading at that time. In 1912 Reading Moravians again voiced a desire to have a Moravian congregation. A number of Moravian pastors from congregations represented by members residing in Reading conducted preaching-services in homes placed at their disposal, and in the course of time matters so shaped themselves as to make it evident that a permanent work was at last feasible. On October 30, 1913, a Moravian Association was formed, and on December 17 a regular Home Mission congregation was formally organized. The charter members were former Moravians of Bethlehem, South Bethlehem, Nazareth, Lititz, and elsewhere. Brother Irwin E. Deer became the first pastor of the congregation. A house was rented in which the Sunday School exercises and church services were conducted. But the earnest members considered this merely a temporary arrangement, and immediately started a building-fund. In 1919 Brother Deer was granted leave of absence to serve in connection with the Inter-Church World Movement, and Brother Andrew Stolz, a recent graduate of the Theological Seminary, succeeded him in the Reading pastorate. On March 6, 1921, a church was formally opened for divine worship at Eleventh and Perry Streets.

The congregation has at present one hundred and ten members of which sixty-four are communicants.

At one time Mount Joy, near Lititz, had a Moravian Sunday School and Freemansburg a preaching-station. Horseshoe Pike, Heidelburg, Newmanstown, near Lebanon, and other places are mentioned in the records as places where once the Moravians labored. It is recorded that "Brother Ambrose Rondthaler preached regularly (about 1849) about two miles from Emmaus to about four hundred people who assembled in the open air."

CHAPTER XIII

THE CHURCH IN THE TUSCARAWAS VALLEY, OHIO

At the time of the Home Mission Awakening the Moravian Church received repeated calls for laborers from St. Louis, Cincinnati, Cleveland, and other places. Unfortunately the long period of inactivity in the home-field had not been conducive to the training of suitable men, therefore many of these calls had to remain unanswered. Even if more missionaries had been available the funds to support them would have been lacking. As it was, those who went forth had very little financial backing, which explains, in part, why certain missions failed. But there was also another reason. In those days the Church had not altogether cut loose from the Diaspora form of activity. In 1850 the great spiritual destitution of the Germans in Cleveland, Ohio, was brought to the attention of the Bethlehem Home Missionary Society by Brother Lewis Kampman whose brother in that city had given him the information. The Home Mission Board delegated Brother Kampman to visit Cleveland to learn conditions at first-hand. As a result of this investigation it was decided to occupy the field. Therefore Heinrich Lauenroth was sent to Cleveland "to strive, in the spirit of our Church, to win souls for the Saviour by private intercourse with individuals, and by distributing tracts and the like." For a year or more Lauenroth labored faithfully after the manner of Diaspora workers in Europe, but this was not what was most needed at that time. Many of the unchurched

Germans expressed a desire to have an ordained minister who could not only preach, but had the authority to organize them into a congregation. That type of man was unfortunately not available, therefore Moravian labors in Cleveland had to be abandoned.

The origin of the Gnadenhuetten, Sharon and Dover congregations has been given in a previous chapter. The first named is the largest of the three, having at present three hundred and fifty communicants. Sharon has two hundred and seventy-seven and Dover three hundred and thirty-four communicant members. There are three other Moravian congregations in the Tuscarawas Valley. The oldest of the three is the one at Fry's Valley, about three miles from Gnadenhuetten. This region was settled by Swiss Germans who at an early day established two small Lutheran and Reformed congregations, one at Fry's Valley and the other at the Ross settlement nearby. Being without a pastor and having no prospect of securing one of their own communion, Brother Henry Bachman, the pastor at Gnadenhuetten, commenced to preach for them at stated intervals, and in 1856 introduced among them the Moravian discipline at the request of some and with the full consent of all, altho a number considered it rather strict.

In February, 1857, Gnadenhuetten, Sharon, and Dover experienced a deep spiritual awakening which gradually spread to the surrounding country, and the people at Fry's Valley came under its beneficent influence. Soon after they expressed a desire for a closer union with the Moravian Church. Therefore, on June 11 a congregation was formally organized in accordance with Moravian rules and regulations. Nicholas Dubach, Joseph Kinsey, Theodore Fox, and Benedict Bigler were elected Trustees of the congregation. Plans had been previously

considered for a new church, and the members now earnestly put forth efforts to raise money for the enterprise. Altho other congregations were asked for aid, the greater part of the money was raised in the immediate neighborhood. On August 24 the corner-stone laying took place, and on November 8 the church was consecrated by Brother Henry Bachman, assisted by the Brethren Francis F. Hagen and M. Adam Erdmann. The main part of the building was thirty-two by forty feet in dimensions. At the side there was an adjoining room fourteen by thirty-two feet for Sunday School purposes.

The dedication of the church was a great event, and in honor of the occasion services were conducted on the four subsequent days with the result that many hearts were quickened. The congregation was affiliated with the Gnadenhuetten church. Brother Frederick Wilhelm of Philadelphia sent the new church "a Communion Service and a Baptismal Basin." In less than one year after the organization of the congregation twenty-six new members were added to the little flock. On January 29, 1858, a twelve-day series of revival meetings was commenced which resulted in the conversion of more than eighty persons. The congregation continued to grow in numbers and in grace, and in the fall of 1882, it separated from Gnadenhuetten and became an independent church. As Brother Henry Van Vleck was about to retire from the Gnadenhuetten pastorate, the officers and members at Fry's Valley petitioned the Provincial Elders' Conference to appoint him their pastor. Both the Conference and Brother Van Vleck agreed to this arrangement. At the time Fry's Valley had no parsonage, therefore the newly-appointed pastor continued to reside at Gnadenhuetten. But the Fry's Valley people soon after built a parsonage and since that time their pastor

dwells among them. The congregation has at present two hundred and two members of which one hundred and forty-seven are communicants.

On October 25, 1874, the congregation at Uhrichsville was organized, and received Brother J. Mortimer Levering as its first pastor. Soon after a lot was purchased and plans made for the erection of a church. But it was not until November 10, 1878, that the edifice was ready for consecration. The intervening years and those that immediately followed were exceedingly trying for financial reasons. The members were poor and the community passed thru a period of great business depression which made a combination that seriously hampered church-work. In spite of these distressing circumstances the membership increased on an average of nine a year during Brother Levering's pastorate. However, his task was not an easy one. It was difficult to make ends meet in the pastoral household. "The support given the pastor by the united efforts of the people, of the Home Mission Board and of outside friends proved totally inadequate, even when supplemented by the sacrifice of private resources." The debt of $3,400.00 on the church-property weighed down the membership, and at one time it looked as if the congregation would have to disband.

Brother Levering was called to Lake Mills, Wisconsin, in the early part of 1879, and Brother John H. Clewell succeeded him at Uhrichsville. In the summer of that year three members of the Board of Church Extension made a personal investigation of the situation, and then induced a number of Gnadenhuetten and Sharon members to endorse a note for four thousand dollars. In this way the church escaped the sheriff's hammer. The people then worked more hopefully with the result that

in less than eighteen months the indebtedness had been reduced by about fifteen hundred dollars. Then the pastor made a canvass of the congregations for funds. The result of the canvass was encouraging. Uhrichsville was a rapidly growing town, and nearly one-half of the population at that time had no church connection. By the year 1882 the indebtedness had been reduced to $1,388.00, and the communicant membership had increased to seventy-five.

In the meantime a new work had been commenced by Brother Clewell at Port Washington. Here a small congregation was organized on March 5, 1882, and in October of the following year a church was consecrated. Two years later Brother William H. Oerter succeeded Brother Clewell at Uhrichsville and Port Washington, the latter having accepted a call to the Southern Province of the Church. In 1885 the two charges were separated, and Brother Oerter removed to Port Washington, and Brother William H. Romig took charge of the work at Uhrichsville. Both of these congregations have had more or less of a struggle, altho the Uhrichsville church has in late years shown an upward trend and now has two hundred and fifty-three members of which one hundred and ninety-six are communicants. During the pastorate of Brother William H. Romig a filial-congregation was organized at Maple Grove. The services were at first held in a school-house, but later a small church was erected at a cost of seventeen hundred dollars, and on January 15, 1893, it was consecrated. Port Washington has a small population, and shares with many other communities the misfortune of being overchurched. Efficient service might be rendered by one church, but there are two in the village. As a result both the Moravian and the Evangelical churches are struggling for exist-

ence. The congregation has one hundred and forty-five members of which one hundred and ten are communicants.

New Philadelphia, the county-seat of Tuscarawas County, numbers a good many Moravians among its inhabitants, consequently it has at various times seemed as if the time had come for the establishment of a Moravian work in that city. In response to repeated requests made by New Philadelphia Moravians for a Mission, Brother Christian A. Weber, the pastor of the Dover congregation, canvassed the city in 1906, secured a Hall, and on December 9 commenced a series of services. On January 27 of the following year a number of persons signed the Brotherly Agreement after which they were formally organized into a congregation. The work was affiliated with Dover. It was continued thruout 1907, and then for some reason abandoned. The Sharon congregation has had in past years Sunday Schools at Pleasant Hill, near Trenton, Keller's Valley, and Muddy Run Valley, but no permanent Moravian work has been established at any of these places.

CHAPTER XIV

HOME MISSIONS IN IOWA

The first Moravian settlement in Iowa was established near the northern boundary of Appanoose County, and was appropriately named Moravia. Here Joseph Stauber, Theophilus Vierling, Ephraim Conrad, Amelia Reich and their families, and Constantine and Charles Herbst and their sister Louisa, all members of the Church in North Carolina, located in the spring of 1850 on a tract of land obtained from some Mormons who had come there after their settlement at Nauvoo, Illinois, had been broken up. Miss Lucinda Bagge of the Salem congregation sent them one hundred dollars "to enter eighty acres of land for church purposes; forty acres to be laid out in town-lots, the proceeds from the sale of which to be used for building a parsonage and for minister's support, and the remaining forty acres as the site for the proposed church and parsonage, for a graveyard and for the minister to cultivate or to use otherwise in his support." Another Salem lady likewise sent the settlers a contribution for church purposes. They were requested to set aside ten dollars of this amount for a church-stove. At that time farms with slight improvements sold for three and five dollars an acre.

A town was plotted and lots sold to settlers who were for the most part not Moravians, the Brethren locating on farms nearby. The first Moravian minister who visited Moravia was Charles Barstow who was at the time stationed at Coatesville, Indiana. This visit took place in October, 1853. At that time the village consisted

of six log-cabins and a small general store. There was only one Moravian family among the inhabitants. Brother Barstow baptized a number of children, instructed and consecrated six young people, and administered the Holy Communion, besides conducting numerous services in the homes of the people. Soon after Barstow's visit a school-house was built which was used for school purposes and religious meetings until three years later when it burned down. Not discouraged, the settlers repaired the loss at an early date. Anxious to enjoy regular church privileges, the Brethren sent an earnest appeal for a missionary to the authorities at Bethlehem, but unfortunately the Board had no one at the time who could undertake the work.

In 1854 another Moravian settlement was established in Iowa by a small colony of brethren and sisters from the neighborhood of Gnadenhuetten and New Philadelphia, Ohio. Among the number were Amos Miksch, originally from Nazareth, Pa., and his family, and Nicholas Engel, Henry Gross, Otto Graham, Krakau, and Waldrich and their families. On April 15 they arrived in Franklin Township, Washington County, where they located. Eli Harbaugh and his family had come from Gnadenhuetten the year previous, and had settled in Dutch Creek Township. Joseph Romig and his family came several years later, and subsequently settled at Richland, Keokuk County. Believing that Iowa offered great opportunities for Home Mission work, the Gnadenhuetten, Sharon and Dover congregations had secured the sanction of the Provincial authorities to send at their own expense to the Iowa field, Brother Hiram Meyers of Gnadenhuetten, who was ordained to the ministry on April 2, and accompanied Miksch and the others to the West. That he might also visit Moravia from time

to time, the Home Mission Board contributed toward the purchase of a horse for him. At first Meyers took up his residence among the Brethren about seven miles west of Washington, and preached in a school house on Indian Creek. With funds secured from Bethlehem thru the agency of Francis Holland, the pastor of the Sharon congregation, Amos Miksch purchased eighty acres of land for church purposes, and plans were made to erect a church and parsonage.

The missionary found the means of support inadequate. Four months after his arrival he sought to augment his income by teaching school. For this reason he removed to Richland, Keokuk County, where he endeavored to establish a Moravian Seminary. In this way Richland became the center of the home missionary's operations, and soon a small Society was formed with the prospect of becoming a Moravian congregation. This new opening together with the school-work demanded most of Meyer's time, therefore he found little opportunity to minister to the spiritual needs of the Brethren in Washington County and at Moravia. In less than two years the Richland Seminary met with financial reverses and the institution had to be closed. In the summer of 1856 Meyers removed to Moravia, leaving the little Richland congregation to its fate. Under the circumstances the work ended. He remained at Moravia less than one year, then returned to his home in Ohio. During his short stay, however, a church was built and on July 25, 1857, consecrated.

Repeated calls for a missionary were sent to the Home Mission Board from Iowa. And these calls did not come alone from Moravia and Washington County. In the spring of 1856 Jeremiah Alter and his family, members of the Sharon congregation, located near Pella, Marion

County. A year later he wrote to the Board, pointing out the great opportunities a home missionary would have for service in that region, and offering a single brother home and board without charge. His offer could not be accepted by the Board because there was no one available who could be sent. In June, 1857, Brother John G. Kaltenbrunn at the suggestion of the Home Mission Board itinerated in Clayton County, preaching at Garnaville, Farmersburg, and other places. His expenses were paid by the people among whom he itinerated. In the following year, Brother F. J. Kilian resigned his charge as home missionary at Lake Mills, Wisconsin, and entered the service of several congregations in Clayton County. Altho not in connection with the Moravian Church, these congregations had asked for a Moravian minister. It was hoped that they might become Moravian churches, but these hopes were not realized.

In the summer of 1856 Brother Henry A. Shultz visited Moravia which at that time had about fifty houses and two hundred inhabitants who were mostly Americans from Ohio, Indiana, and Kentucky. There was still only one Moravian family in the village. The inhabitants belonged to various denominations. "There were various shades of Baptists, and Cumberland Presbyterians, Methodists, United Brethren in Christ, and a few Roman Catholics." The Methodists and Baptists shared the little church with the Moravians. On May 4 Brother Shultz organized a Moravian congregation. Ephraim Conrad, Theophilus Vierling, and Henry Oerter were elected Trustees, and Joseph Stauber was appointed Sexton of the congregation. The Provincial Elders' Conference of the Southern Province had authorized Ephraim Conrad to serve as the spiritual guide of the small band of emigrants before they left their home in North Carolina. He

consented to continue his services in this capacity by conducting religious meetings and the Sunday School. The congregation had eighteen communicants, two non-communicants, and fourteen children. From 1856 to 1864 no regular Moravian preaching-service was held at Moravia. In the latter year C. Henry Cooper, a devout layman from Ohio, preached there for several months in summer. On December 12 he was ordained to the ministry and sent to Moravia where he labored until November of the following year. He was then transferred to Friedland, N. C., and Brother Lewis P. Clewell, formerly a teacher in Nazareth Hall, took his place at Moravia.

Brother Clewell had been appointed "as itinerant Home Missionary in South-western Iowa with Moravia as the center of his operations." He labored faithfully at Moravia from December 7, 1865, to May, 1866. He was then asked to establish a mission among the brethren in Washington County. Francis Knauss took his place at Moravia. Two years later a parsonage was built. Brother Clewell and Brother Knauss were men of true missionary zeal as evident from the fact that "both volunteered to labor in this field without drawing either on the contributions of the Home Mission Societies or on the Sustentation Fund." All that the authorities of the Church did was to send them to their respective fields of labor. And the young men went gladly, "depending upon God, the aid of the people, and their own industry." Their successors at Moravia were equally industrious, but the Church had waited too long before it occupied the field. At all events, the work did not prosper. In 1878 the congregation disbanded, and the church-property was sold for five hundred dollars. Brother James Haman was the last pastor.

Brother Clewell began his labors in Washington County on June 3, 1866, by preaching in Harvey's Schoolhouse. One week later, in the home of Joshua Miksch, he organized a congregation with twenty-two communicants. The new mission-station was called *Grace Hill.* Joshua Miksch, Augustus Rehmel and Josiah Romig were elected Elders of the congregation. Soon after the members received permission to worship in a little Methodist church about one-half mile west of Grace Hill. This happy arrangement continued until April 19, 1868, the day on which "the neat white church on the broad top of a prairie swell" was consecrated. The little edifice, thirty by forty feet in dimensions, was unable to accommodate all the people who came to attend the consecration service. From the fact that a Methodist and a Congregational clergyman took part in the service it is evident that the Moravian Church did not have the field to itself. A Lutheran minister from Sigourney, twenty-six miles away, also took part in the worship. On April 26 a Sunday School was organized. The work at Grace Hill has been carried on with indifferent success ever since, but the bright prospects which attended its inception have not been realized. The congregation has at present only fifty-three members of which twenty-six are communicants.

In February, 1868, a small congregation was organized at Harmony, Poweshiek County, about sixty-five miles northwest of Grace Hill. About a year later Brother Lewis P. Clewell became the pastor. On October 31, 1869, a church was consecrated. This event was especially gratifying because the erection of the edifice had been beset with unusual difficulties. On August 6, when the building was nearly ready for occupancy, it was struck by lightning and almost entirely demolished. Fortu-

nately, it had been insured for eight hundred dollars. The prospects for growth may have been good in the beginning, but as the years passed the consolidation of farms into large estates greatly decreased the number of people in the community, and consequently the membership became smaller and smaller until finally the work had to be abandoned. The weary struggle was continued until the year 1908. A year later the church-property was sold for three hundred and ninety dollars. Brother Louis Huebener served the congregation at great personal, but voluntary, sacrifice for the last eight years of its existence.

Other Moravian congregations in Iowa have come and gone. In 1872 a German mission was commenced at Victor, Poweshiek County, and at North English nearby. Victor being only eight miles from Harmony, was affiliated with that place. In 1883 this work was abandoned, and the little chapel, formerly a school-house, sold for two hundred dollars. At one time Independence, Van Buren County, seemed to offer an opportunity for Moravian labors. In 1875 a small congregation was organized at that place. A church-building which another denomination was obliged to sell before it was finished was purchased by the Moravians. Three years later the work had to be abandoned. Blairstown, Benton County, was also a Moravian center at one time. A congregation was here organized on June 16, 1878, by Brother Charles L. Moench, altho the work was commenced by Brother Francis F. Hagen who had assumed charge of the Harmony congregation and its filials in May, 1875. This was both an English and a German Mission while it was in existence. In the fall of 1884 the pastor had to be withdrawn from lack of support, and Blairstown was affiliated with Harmony. The membership continued to dwindle

until three years later the field had to be abandoned altogether.

Florenceville, Howard County, is close to the Minnesota line. At Ramah, which was nearby, a German congregation was organized in 1879 by Brother Henry Reusswig. The services were held in a school-house. In 1880 the congregation had twenty-four communicants. This work had been commenced by the pastors of the congregations at Bethany, Hebron, and Northfield, Minnesota. When Brother Reusswig was appointed traveling missionary in 1882, Ramah no longer received the attention needed, and soon after the congregation had to disband. However, a number of families removed to nearby Moravian centers and there identified themselves with the congregations. Altho the consolidation of farms drove out many small land-owners and so decreased or scattered the rural Moravian population greatly to the detriment of the work of the Church, there is reason to believe that in Iowa, as in so many other places, the Moravian Church missed its opportunity because it was not in a position to furnish the means and the men when the first calls came to occupy the field.

CHAPTER XV

THE MORAVIANS IN MISSOURI

More than forty years ago the Moravian Church established a mission in Laclede County, Missouri. Altho the field offered excellent opportunity for service and the missionaries sent there labored earnestly in the interests of the gospel, the work of the Church was not successful. Why this should be the case is not altogether clear. The usual lack of funds and of men explains some things, but it does not explain everything. It may be that the Moravian Church did not appeal sufficiently to the people in that section of the country, or possibly the methods employed were not such as to win the results that might have been attained otherwise. At all events, the fact remains that the Moravian Church failed to secure a permanent foothold in Missouri.

The first mission was commenced at Oakland under the direction of the Southern Province. In 1884 the work was turned over to the Provincial Elders' Conference at Bethlehem. In the summer of that year Brother George Israel was placed in charge of the Oakland congregation. In February, 1886, he resigned and the church was without a pastor for about six months. Brother John Greenfield then entered the field. Doing the work of an evangelist he soon established a mission at Macedonia, and in less than a year had so extended the work that he required the help of an assistant. Brother Adam Zimmermann was sent to aid him, but unfortunately he remained less than a year. Brother Paul M. Greider took his place. The prospects for the

future were bright. In 1887, the year in which the congregation at Macedonia was organized, another mission was established at Spring Grove as the result of Brother Greenfield's evangelistic activities.

At Macedonia, twelve miles north of Lebanon, the congregation secured forty acres of land on which a small church and parsonage were erected, and on October 20, 1889, the former building was consecrated. The title of this property was vested in the Provincial Elders' Conference "with the proviso that, if the congregation should at any time disband, the proceeds from the sale of the property shall be applied to Home Mission work west of the Mississippi River." Spring Grove lies twelve miles west of Lebanon and twenty-two miles from Oakland. Here a church was built and on October 15, 1889, it was consecrated. The church at Oakland was dedicated two days before. Altho eminently successful in his labors, Brother Greenfield was at his own request withdrawn from the field in 1890 and sent to Kansas* where he hoped to establish a Moravian center among the Scandinavians. This was a mistake. If he had remained in Missouri four or five years longer, the work might have been established so firmly as to insure permanent success. Other men were sent to take his place, and one after the other left the field in rapid succession. Naturally, the mission suffered by the procedure.

In 1892, two years after following a call to Oakland, Brother Henry Hartmann, with his residence at Lebanon, had sole charge of the three congregations. Leaving the field two years later, he was succeeded by Brother Samuel Allen, a recent graduate of the Theological Seminary, who located at Oakland and had oversight of the whole field. One reason for so overloading one minister was

* Vide Chapter xviii.

the very meager financial support which the members of the three congregations provided. They were very poor and no doubt did what they could. The pastor had to be withdrawn from Spring Grove in 1892 because the congregation had contributed only forty-five dollars toward his support, and the Church at large had no means at its disposal to make up the deficit. A further hindrance to the work was the frequent removal of members to other places.

In the summer of 1899 the Mission in Indian Territory was abandoned and the two missionaries, the Brethren Samuel C. Albright and W. N. Thomas, the latter having come to the Moravian Church from the Methodist Church, South, after disposing of the mission-property proceeded to Missouri, where Brother Albright took charge of Oakland and Spring Grove, while Brother Thomas located at Macedonia. At first it was impossible to promise Brother Thomas any salary, but he faithfully commenced his labors. Soon his work attracted the people and enlisted the financial support of a friend of the church. Later the congregation itself paid him a small stipend. After preaching in a neighboring schoolhouse for a time, he organized there in January, 1901, the Woodmount congregation. A small church was erected and on July 28 of the same year it was consecrated. After two years the congregation had only sixteen communicants. In the meantime, Brother Albright had commenced preaching-services at Dry Knob, a hamlet about six miles from Oakland. Here in the fall of 1902 his successor, Brother Charles Cope, organized a small congregation and a year later a small church was erected and consecrated. The work at this place was affiliated with Oakland.

When hopeful signs appeared in one direction dis-

couragements made their appearance elsewhere. On April 16, 1903, the little congregation at Macedonia suffered the loss of its parsonage by fire. In 1902 the total contributions of the Spring Grove congregation amounted to thirty-four dollars which was an average of about one dollar and thirteen cents per communicant. The response at the other places was not much better. In the course of time conditions grew steadily worse until finally Spring Grove, Macedonia, Woodmount and Dry Knob were unable either singly or jointly to support a pastor. Too far removed from Oakland to be properly served from that place, in 1908 these congregations were abandoned. In October, 1907, Brother William H. Rice, a member of the Third District Board, visited Missouri at the urgent request of a member of the Oakland congregation. He found the pastoral work in the hands of one minister who was trying to do the work of two men. As the result of this visit arrangements were effected whereby Oakland became self-supporting and the congregation received a pastor of its own. This arrangement continued for about six years. In 1913 the last pastor at Oakland left the field, and since then the work of the Moravian Church in Missouri has practically ceased.

CHAPTER XVI

UNIONVILLE AND OTHER MORAVIAN CENTERS IN MICHIGAN

Unionville, Michigan, is situated in the northern part of Tuscola County about six miles from Lake Huron and not far from the head of Saginaw Bay. Sebewaing (crooked little creek) is a village on the lake shore in Huron County, six miles north of Unionville. The first Moravian settlers in this region were the Brethren Daniel Hess and Schickling and their families who formerly belonged to the congregation at Utica, N. Y. They located at Sebewaing. In 1867 these brethren sent to the Provincial Elders' Conference their first request for a minister, believing that Sebewaing and Unionville presented an inviting field for the operations of the Moravian Church.

The Provincial Synod of 1868 passed the following resolution: "Whereas there are twenty-five families of Germans in the vicinity of Saginaw Bay, Michigan, who are in possession of a church-edifice and twenty acres of land, and who have for a number of years been without a pastor, and who have recently requested to have a minister of the Moravian Church, and will need but little, if any, pecuniary aid for the support of a minister, therefore the Provincial Elders' Conference is requested to take their appeal into consideration and to send a brother to examine into the feasibility of establishing a Moravian Home Mission among them." As the result of this action taken by Synod, Brother John G. Praeger, the pastor of the church at Utica, was delegated to visit the

Michigan Moravians. Altho too late to embrace the opportunity mentioned in the synodical resolution just cited, it was on the strength of Praeger's report that Brother Eugene J. Regennas, a teacher in Nazareth Hall, was ordained to the ministry on December 26, 1869, and sent to Michigan to establish a home mission enterprise.

Brother Regennas and his wife found quarters in the upper story of Daniel Hess' large house at Sebewaing where they remained for six months. During this time an earnest effort was made to organize a Moravian congregation. Two Lutheran churches were already in the field and rather than enter into competition with them, the Moravians deemed it best to commence a work at Unionville which was then a village of three or four hundred people. The inhabitants were chiefly English-speaking people, but on the outskirts of the village there were numerous Germans who were anxious to enjoy church privileges. Brother Regennas therefore removed to Unionville where he organized a congregation on February 13, 1870, with twenty-four communicants. The Methodists and the Presbyterians were already on the ground, but their work was in English.

On a three-acre lot previously purchased by the congregation a substantial frame building was erected and by June it was ready for occupancy. The pastor and his wife made their home in the second story while the congregation worshipped in a Hall on the ground-floor which had been prepared for the purpose. But this was only a temporary arrangement. In 1872 "a frame church with high narrow windows with semi-circular tops, an alcove for the pulpit, a neat tower from which rose a pleasing spire with a round top and open ornamented sides, and an auditorium seating about four hundred people" was erected a stone's throw east of the parsonage.

On August 18 it was consecrated by the pastor, Brother Edwin E. Reinke at that time in charge of the Indian Mission at New Fairfield, Canada, assisting in the services. "There was a gallery opposite the pulpit, a double row of pews in the middle, and a row of seats on each side painted white and picked out with drab." Both the church and the parsonage were painted white which was the predominating color of the village buildings.

The consecration services were largely attended, the Presbyterian congregation omitting its meetings for the day in honor of the occasion, and its pastor assisting in the Moravian services. A harmonium lent by a friend in the village was played by the pastor's wife to lead the congregational singing. The offering for the day amounted to about one hundred dollars. Arthur Emil, the infant son of Brother and Sister Regennas, was baptized at one of the services. The church was erected at a cost of about three thousand dollars. Toward this amount other Moravian congregations had contributed over twelve hundred dollars and the members at Unionville about one thousand dollars, leaving a debt of eight hundred dollars. There were at the time about sixty communicants. After the opening of the church the Hall in the parsonage which had been used for public worship was changed into a sitting-room and kitchen. The village was laid out in the shape of the letter T, the Moravian church being located at its east end.

Brother Robert de Schweinitz of the Provincial Elders' Conference visited the congregation in the fall of the same year. He visited all the members, making the journey from house to house "over execrable roads," and giving great satisfaction to all "except Billy, the pastor's horse." who the distinguished guest thought "would send to the Provincial Elders' Conference a protest against all

future visitations of this kind, if he had a voice in the matter." In 1873 Brother Regennas was transferred to Hope, Indiana, and Brother J. Peter Gutensohn, a recent graduate of the Theological Seminary, carried on the work at Unionville for eight years, or more. During his fruitful pastorate a preaching-place was established at Sebewaing and a small congregation organized as a filial of Unionville. Here a church was erected and on November 28, 1880, it was consecrated. The Provincial Synod of 1881 admitted the joint-charge into the ranks of the synodical congregations. Five years later the congregation experienced "an awakening or special season of refreshing from the Lord, which particularly affected the young people." In the course of time the membership outgrew the church and the edifice was enlarged and greatly improved. At the beginning of the twentieth century the present brick parsonage was purchased. For a long time an oppressive debt rested on the church-property at Sebewaing. In the winter of 1893 the church was sold. The indebtedness was cancelled with part of the proceeds from the sale, and the other part used to erect a small chapel. The Unionville congregation has at present two hundred and sixty-four members. There are one hundred and ninety-five communicants.

On September 10, 1911, another Moravian congregation in Michigan was organized at Daggett, across Green Bay from Ephraim, and on the line from Menominee to Escanaba, by Brother Samuel Groenfeldt who at that time served as Provincial Evangelist. The congregation consisted of former members of the churches at Sturgeon Bay and Shiloh, Wisconsin, who had located in Michigan. Brother Groenfeldt and neighboring pastors looked after the new work until July 12, 1914, when the congregation was re-organized and placed in charge of Eugene L.

Michel, a student in the Theological Seminary, for the summer. In June of the following year, Brother J. George Bruner, a recent graduate of the Theological Seminary, was appointed pastor of the congregation. On May 27, 1917, a church was consecrated at Daggett by Bishop Karl A. Mueller. Brother Bruner established a work at Bagley where in 1919 he organized a congregation. The members contributed twelve hundred and fifty dollars toward the erection of a church. A Roman Catholic woman gave one hundred and fifty dollars and two acres of land for a building-site. The Minnesota and the North Dakota churches likewise contributed liberally, and as the result of all these contributions and an appropriation of five hundred dollars from the Board of Church Extension, the congregation was able to erect a beautiful little church at a cost of three thousand two hundred dollars. When the church was formally opened for worship on November 16, 1919, there was an indebtedness of only three hundred and fifty dollars. The joint-charge has one hundred and eighteen members of which sixty-four are communicants.

CHAPTER XVII

MORAVIAN LABORS IN INDIANA

At one time Indiana presented a promising home mission field. In 1849 Charles R. Pfohl became actively engaged in the interests of the gospel in Hendricks, Putnam, Johnson and Morgan Counties. Altho he was under the jurisdiction of the Home Mission Board, he received no financial assistance from this source. His labor was a labor of love. He taught school to provide the means necessary for the support of himself and wife and three children. In Hendricks County many expressed their readiness to contribute liberally toward the support of a missionary if they should be organized into a congregation. At the Bluffs of the White River in Johnson County three families repeatedly applied for a church organization. Similar calls came from other places in Brother Pfohl's widely extended circuit. Some of his stations were one hundred and sixty miles from Hope.

In January, 1851, Charles Barstow, a member of the Staten Island congregation, was appointed Home Missionary in Indiana. For a year or more he had gained much valuable experience by assisting Henry Clauder in his work among the Germans on Staten Island, preaching every other week in the Southfield school-house. On January 6 he left Bethlehem for his new field of labor. He commenced his activities as soon as he reached his destination. To assist himself in getting from one to the other of his many and widely scattered preaching-places, he purchased "a little horse, young and likely, for forty dollars." Thomas A. Lueders of Hope presented him with a saddle and saddle-bags. He met everywhere with

a warm welcome. Four months after he had commenced his labors he wrote to Bethlehem, saying, "I have noticed with some apprehension the statement recently made in *The Miscellany* concerning the low state of finances of our Home Mission Society, and the appeal for help. In answer to this I feel thankful and happy that the great and good Steward above has made me willing cheerfully to state to your Board, that I desire the Society to consider itself holden to pay me for my yearly home missionary services *only one hundred* instead of the promised *one hundred and fifty dollars*. I think that while my traveling expenses are paid the above amount is as much as I can conscientiously receive."

In a ringing appeal to the members of the Young Men's Missionary Society at Bethlehem Barstow wrote: "Dear Brethren, will you not for Jesus' sake take kindly what I say, and 'come over into Macedonia and help us?' Can you stay at home and pursue your secular and selfish occupations when the very dormant condition of men's souls actually 'cries out' to you for help? When spiritual darkness covers large portions of our beloved land and 'gross darkness the people,' and you have light, and might have grace to make it shine so as to show men the way to the 'true light?' Will you not arise and try? Come, O, come!" Back of this appeal lay his statement of the following facts: "*First*, A leading member of the Hope congregation told me that within a radius of twenty miles of Hope there is work enough for at least one missionary. He said there were places in that area where large numbers of people dwell within a mile or two of a given spot to whom the gospel is scarcely preached at all. *Second*, A minister who formerly traveled in Owen County and the adjoining counties says, 'It is decided missionary ground all over the

southern and western parts of Owen County; there is almost work enough there for one faithful laborer.' *Third,* There is abundant work for another laborer within the limits of my present field. I discover settlements and neighborhoods where thru the space of from two to six square miles of half-settled territory containing from one hundred to two hundred inhabitants they have in some instances regular preaching only once a month, and in others *none,* except an occasional discourse from a traveling volunteer. These facts are confined, as you perceive, to a small portion of this State; and this State is but one of several perhaps equally destitute."

In a letter dated October 21, 1851, Barstow writes: "Last Monday I purchased an axe, and having rigged up an old cast-off handle for it, mounted my horse, and repaired to the site of our intended church and parsonage, and commenced 'levelling the forest.' The first tree I struck my axe into was a large 'deadened' beech, and as I did so the memorable words of the Psalmist quoted by Christian David at the felling of the first tree where now Herrnhut stands came into my mind: 'The sparrow hath found an house, and the swallow a nest for herself, even thine altars, O Lord of hosts, my King and my God.'—Psalm 84:3. Whether the figure will find its visible reality accomplished in this instance is of the Lord's knowledge. But certain it is that it will never be accomplished by our doubting it, or by our folding our hands at ease. The first half day I chopped about one third of a cord of wood, and piled up a huge heap of brush and did not blister my hands. So I went on, working half a day at a time, for four days alone, for the people here are so busy now sowing wheat, gathering corn, and working on the railroad that it is impossible to get help for 'love or money.' I go on with the riding

and the preaching as usual and have about the usual encouragement—sometimes annoyed and saddened by the inattentiveness of part of my hearers, then again cheered by circumstances of a more pleasing character."

One of Barstow's stations was at Coatesville, Hendricks County. Here a number of North Carolina families, some of them Moravian, had settled. Among the number were Brother and Sister Levi Phillips, his mother and sister, Brother Charles Spaugh and Brother and Sister Jacob Wesner. After Hope, which was sixty-five miles from Coatesville, had been founded, the Moravian settlers visited the congregation at that place, from time to time. They begged the Hope pastor to visit them. In response to this urgent invitation Brother Hauser made his first visit to Hendricks County in September, 1837, and conducted services in a school-house. He also administered the Holy Communion to a small number of Christians. Hauser visited these people at regular intervals for a number of years. He believed that a congregation should be organized at Coatesville but the Provincial Helpers' Conference refused to consent to it. On April 13, 1852, while on a collecting tour in the East, Barstow was joined in marriage to Sister Elizabeth B. Carrick of Bethlehem, and five days later he was ordained to the ministry in the Houston Street Church in New York City. After his return to Indiana the congregation which Hauser had so long desired to see at Coatesville was organized. Soon after a church and parsonage were erected. The prospects for an extended Home Mission enterprise in Indiana were very bright at that time, but unfortunately they were not realized. In September, 1854, Barstow found it necessary to leave the field upon which he had bestowed so much labor because of differences that had arisen between him and certain members

of the congregation. He was transferred to Camden Valley, N. Y., and Coatesville remained without a pastor until December, 1858, when Christian Bentel was called there. He remained only one year, but that was quite long enough. This man wrecked several congregations before he was finally dismissed from the ministry and had his ordination certificate taken from him. The authorities had no man available whom they could send to Coatesville, therefore the congregation was abandoned.

Thirty-five years passed before work leading to the establishment of a third permanent congregation in Indiana was commenced. While pastor of the Hope congregation Brother William H. Vogler began to preach at stated intervals in Indianapolis where on December 9, 1894, he had the satisfaction of organizing a Moravian congregation with twenty members. For a time he was assisted in his labors by Brother Charles N. Sperling. In October, 1895, he resigned from the pastorate at Hope and removed to Indianapolis, where he took charge of the church he had organized. A building-lot was purchased in the northern section of the city. To provide a temporary sanctuary, a frame building was erected on one end of the lot at a cost of about seven hundred dollars. This building was so arranged that it could be readily converted into a dwelling after it no longer served as a chapel. On October 27, 1901, a church was formally opened for divine worship on the corner of College Avenue and Twenty-fifth Street. Altho the congregation took great satisfaction in having a regular place of worship, the building enterprise unfortunately burdened it with a heavy indebtedness that hampered its growth for many years. Undeterred by the almost insurmountable difficulties which he and his people faced, Brother Vogler prosecuted his labors with undiminished zeal for eight

years. In 1903 he was succeeded in the pastorate of the congregation by Brother Manuel E. Kemper who served in this capacity until three years later, when he was transferred to the Laurel Street Chapel at Bethlehem, Pa., which Brother George J. Crist left to take his place in Indianapolis.

On November 16, 1909, Brother Crist at his own request was dismissed to the Presbyterian Church, and for nine years the Indianapolis congregation suffered not only from the ill effects of its financial struggle, but from the frequent exchange of pastors which took place during that period. The time came when both pastor and people were thoroly discouraged, and steps were taken to abandon the work. The Provincial Elders' Conference and the Board of Church Extension deserve great credit for the strong moral and financial support they gave to this enterprise at times when the outlook was anything but hopeful. With a mingled feeling of faith in the future of the congregation and thought of the great amount of money that had been expended in the past, the authorities resolved to make at least one more effort to lift the work from the slough into which it had fallen. In September, 1918, Brother Christian O. Weber, a recent graduate of the Theological Seminary, was sent to Indianapolis, and under his pastoral leadership the congregation has flourished. It has not only increased in membership, but financial difficulties have been reduced to a minimum, if they exist at all. And best of all a promising work has been established in another section of the city which may eventually result in a congregation. Thus the faith and the persistence of the founder and the church authorities have been amply rewarded. At present the congregation has two hundred and forty members. There are one hundred and eighty-three communicants.

CHAPTER XVIII

HOME MISSION WORK AMONG THE SCANDINAVIANS

After it had been decided to receive Andrew Iverson and his band of Norwegian Christians into the Moravian Church, Iverson was requested to come to Bethlehem for ordination and an interview with the church authorities. On May 6, 1850, he was ordained to the ministry in the Bethlehem church in connection with the anniversary services of the Home Missionary Society. At that time he received the appointment to serve as the Society's Home Missionary among the Norwegians and Danes in Wisconsin and elsewhere. After his return to Milwaukee he spent several weeks in evangelistic labors among his countrymen in Chicago. In August Iverson and his family and twenty members of his little flock left Milwaukee for Green Bay where they found temporary quarters in the former Episcopal Mission buildings which Otto Tank had rented for the purpose. Here the sound of a bell called the newcomers to prayer every morning at six o'clock, and in the evening at eight. There were three preaching services during the week. Soon after Iverson's arrival land was purchased on which he and his people founded a settlement which they called *Ephraim*, the name later transferred to the place which bears it at the present time.

In September, 1853, as the result of difficulties which had arisen between the Scandinavians and Tank, the settlement near Green Bay was given up and another established in the neighborhood of Eagle Harbor where

a tract of land comprising nearly four hundred and thirty-five acres had been purchased for five hundred dollars. This land was sold on easy terms to members of the congregation and Ephraim became a distinctive Moravian village. Abraham Larsen was the first settler in this region. A two-story parsonage was built mainly by Brother Iverson's own labors. Here the minister and his family lived and the congregation had its place of worship until some years later when the small quarters became inadequate and "a more commodious edifice" had to be provided. This "commodious" edifice was a log-cabin twenty feet wide, thirty-six feet long, and twenty feet high. It was crowned by a steeple twenty feet in height which was the handiwork of the minister. "It stood on a small tongue of land running into the water." The building was commenced in 1857 but not finished until two years later, the delay being caused by a lack of funds. The church was erected at a cost of three hundred dollars. This amount was contributed partly by friends in Bethlehem, and partly by Scandinavians in Chicago and elsewhere. The members cheerfully contributed the labor of their hands, but as for money, they had none to give.

Brother Iverson was an exceptional man. He identified himself in every way with his people, not shrinking from the severest hardships which pioneer life in the Wisconsin wilderness brought with it. However, his chief concern was to minister to the spiritual and intellectual needs of his countrymen. To this end he made frequent excursions to various parts of Wisconsin and Illinois, preaching the gospel at Cooperstown, Michicott, Green Bay, Sturgeon Bay, Chicago and elsewhere. At Fish Creek, six miles from Ephraim, he established an English preaching-place. He was highly esteemed wher-

ever he went. Ephraim itself was not neglected. Here he faithfully preached the gospel, gave religious instruction to old and young and conducted a day-school for the children of the settlers. At all times ready to spend and be spent in his Master's service, he considered it the Lord's call when he was chosen Superintendent of Public Schools in the Township of Gibraltar and cheerfully accepted the added labors of this office. He served in this capacity for many years. In addition to these many and varied labors he found time to make a careful translation of the liturgies of the Church into the Norwegian language. He also composed a number of musical selections which were rendered at the services of the congregation. Once while earnestly pleading with his people to yield themselves more fully to the Saviour he had a slight hemorrhage, but he finished his sermon as tho nothing had happened. His earnestness and perseverance under the circumstances made a profound impression on his hearers and some who previously had been deaf to his appeal responded that day.

But as the years passed the strenuous labors of the missionary left their marks on his strong constitution and in 1864 broken health compelled him to retire for a season. Altho he had faithfully ministered to many Scandinavians far and wide, the actual number of communicants under his charge was small. Several years before his temporary retirement there were twelve communicants at Ephraim, seventeen at Cooperstown, twelve at Michicott, two at Green Bay, and four at Sturgeon Bay. At that time Ephraim had only seven or eight houses and the surrounding population consisted chiefly of Americans, therefore congregational growth was necessarily slow. But the members were warmly attached to the Moravian Church and urgently requested the appoint-

nent of another minister at an early date. There was no man in this country who could take Iverson's place. Therefore the authorities sent a request to the Unity Elders' Conference for a Scandinavian minister. As a result, Brother Hans Jensen Groenfeldt of Christiansfeld, Denmark, was recommended for the place and the Provincial Elder's Conference called him to Ephraim. In July, 1864, Brother Groenfeldt arrived in this country and immediately entered upon his new duties. On January 30, 1864, a congregation had been organized at Sturgeon Bay, therefore this church and the one at Ephraim became his joint-charge.

Soon after this arrangement had been effected Brother Iverson's health improved sufficiently to enable him to resume work. Inactivity was not for him; he felt best when he was doing something. Frequent calls for a missionary had come to the Church from Chicago and places near there, but so far it had been impossible to respond to these appeals. Brother Iverson's thoughts naturally turned in that direction. In June, 1864, he removed to Leland, La Salle County, Illinois, where many of his countrymen had settled about twenty-five years before. Fifty or sixty families at Leland and Mission Point had asked him before to become their pastor. Those who desired his services were Lutherans who had become dissatisfied with certain ministers of their own denomination and particularly with the action of the Augustana Scandinavian Synod which had ordered the introduction of certain church formularies that were repugnant to their taste. At this juncture, while on one of his evangelistic tours, Iverson came to Leland and the dissenting Lutherans urged him to make his home among them. Altho the people heard him gladly and everywhere accorded him a warm welcome, it became evident after two

years' trial that La Salle County offered no field for a permanent Moravian work, therefore Brother Iverson removed from Leland to Fort Howard near Green Bay, Wisconsin. Here and at Michicott, from twenty to thirty miles away, he organized a congregation. At Fort Howard a church was erected in 1868 and consecrated on February 14 of the following year.

For a number of years both these congregations enjoyed a reasonable growth. Then came the great business depression of 1878, which seriously hampered the work at both places. By the removal of people to other localities the membership at Fort Howard was reduced almost one hundred per cent, leaving only twenty-two communicants. The Michicott congregation came to an end altogether. Some idea of the business depression may be derived from the fact that in its extremity the Fort Howard congregation sought to sell two good lots that had been presented by Mrs. Otto Tank, but no purchaser could be found. In the course of the next few years, the work of the church took a slight upward trend and the membership increased to one hundred and thirteen. In January, 1883, the congregation received a severe and unexpected blow which not only made it necessary for the pastor to leave, but nearly put an end to the work.

Meanwhile the congregations at Ephraim and Sturgeon Bay had made some progress. In 1868 a church had been erected at the latter place, and consecrated. In 1873 the two congregations were separated and Brother Christian Madsen who had recently completed his course of study in the Mission Training School at Niesky, Germany, became, on March 30, the first resident pastor at Sturgeon Bay, having been ordained to the ministry at Bethlehem two weeks before. The steadily growing commercial im-

portance of Sturgeon Bay, especially after the completion of the ship canal between it and Lake Michigan, afforded a promising field for the energetic young minister, and during his fifteen years' pastorate the congregation made great progress. Having outgrown the old church-edifice, the membership erected a new one which was consecrated on September 19, 1880. Brother Madsen organized a congregation on October 13, 1881, at Shiloh nearby where a small church was erected. This work was affiliated with Sturgeon Bay. In 1888 Brother Madsen was succeeded in the pastorate of the joint-charge by Brother Samuel Groenfeldt who labored at Sturgeon Bay with great blessing for twenty-one years. At present Sturgeon Bay has three hundred and seventy-two members of which two hundred and seventy-nine are communicants, and Shiloh has one hundred members of which fifty-four are communicants.

For nearly one year after the eruption which left the Fort Howard pastorate vacant, the congregation had preaching services once a month, Brother Groenfeldt of Ephraim and Brother Madsen of Sturgeon Bay taking turns in officiating. This arrangement could not be continued indefinitely. The question therefore arose, *"Shall Fort Howard be abandoned?"* The sentiment of the membership and of the other Scandinavian congregations and their pastors was decidedly against it. It was said with great force that just because of the sad occurrence which had created the vacancy in the pastorate every effort should be made to continue the enterprise. Therefore Brother John (Hans) J. Groenfeldt was called to Fort Howard. The new pastor gathered the scattered forces and altho the process was exceedingly slow the congregation gradually took on new life. Soon after Brother Groenfeldt took charge, extensive improvements

were made on the church and a parsonage was built. He remained at Fort Howard for thirteen years. During all this time the Norwegian language was used exclusively, the pastor not being conversant with the English tongue. That his labors were fruitful is evident from the fact that under his leadership the congregation became self-supporting, altho not officially so recognized until two years after he had left the field. In 1890, he organized a mission at Ashwaubenon, where on July 27 of the following year, a Moravian chapel was consecrated. Brother Groenfeldt was succeeded by Brother John Erickson. About that time Fort Howard and Green Bay consolidated and since then the congregation has gone by the name of *"Green Bay, West."* The present membership is four hundred and nineteen of which three hundred and eleven are communicants.

Before Brother Groenfeldt was transferred from Ephraim to Fort Howard, the Provincial Elders' Conference again appealed to the church authorities in Europe for an additional Scandinavian laborer, and Brother Ole Ingebrigsten of Neuwied was sent to America. In December, 1883, he arrived in Bethlehem and soon after entered upon his labors at Ephraim. Brother Ingebrigsten was "an humble, exemplary and devoted Christian, but without education, unable to preach, not qualified to fulfill any of the other duties of the ministry, and spoke a Norwegian dialect difficult to understand." After a trial of only a few weeks he humbly confessed his inability to fill the sacred office and gave up his charge. Altho a failure as a minister, Brother Ingebrigsten was a decided success as a Christian. Having paid his passage from Europe to America he absolutely refused to be reimbursed under the circumstances. The Provincial Elders' Conference had paid his traveling expenses from

Bethlehem to Ephraim, but he wrote "that he hoped to earn enough money during the summer to refund the amount." Perhaps his coming to America was not a mistake after all. A man of such Christian principles was a decided accession to the American Moravian Church. After Ingebrigsten's withdrawal from Ephraim, the congregation was served from Sturgeon Bay by Brother Madsen, assisted by Brother John Greenfield, a student in the Theological Seminary who was temporarily taken away from his studies because he was the only available man who could preach in the Scandinavian tongue. Meanwhile another appeal had been sent to the Unity's Elders' Conference for a laborer which resulted in bringing Brother Andrew Petterson of the Mission Institute at Niesky to America. In the fall of 1884, he became the pastor of the Ephraim congregation. He served in this capacity for eleven fruitful years after which he was succeeded by Brother John Greenfield. In 1896 a filial congregation was organized at Sister Bay with forty-eight communicants. A new church was built at Ephraim in the same year. Since 1902 both the congregations have been served by English-speaking pastors. There are one hundred and fifty-two members of which one hundred and twelve are communicants at Ephraim, and one hundred and twenty members with one hundred communicants at Sister Bay.

In 1888 a Moravian resident of Grand Rapids, now Wisconsin Rapids, sent a strong appeal to the authorities of the Church to send a missionary to the large number of unchurched Germans and Scandinavians in that city and the adjoining town of Centralia.* The work of Brother Christian Madsen who was called to this field was chiefly among the Germans. However, some of

* Vid. Chapter xix.

his time was devoted to labors among the Scandinavians in that region. There were enough unchurched people of both nationalities to engage the full time of a minister. Brother Madsen preached at regular intervals in the Scandinavian language at Centralia and at Rudolph seven or eight miles away. On June 2, 1895, he organized a Scandinavian congregation at the latter place. The congregation which he had organized at Centralia on January 20, 1889, consisted of both German and Scandinavian members. In the fall of 1895 Brother Madsen was succeeded by Brother Andrew Petterson. Two years later, on September 26, the German and Scandinavian members separated and formed two distinct congregations, the latter retaining the old church-property while the Germans located in Grand Rapids. In March, 1899, Brother John J. Groenfeldt took charge of the Scandinavian congregations at Centralia and Rudolph. In the course of time the work became English, partly because the younger people preferred that language, and partly because there were no Scandinavian pastors available. Once in a while Brother Christian Madsen who lives in retirement at Wisconsin Rapids, which embraces what was formerly Grand Rapids and Centralia, preaches in the Scandinavian language. But on the whole the work is English, being served by an English-speaking minister. Some years ago the congregation changed its name to *"The Trinity Moravian Church."* This church has at present one hundred and seventeen members. There are eighty communicants. Rudolph has thirty communicants and a total membership of sixty-four.

In 1890 Brother John Greenfield established a Mission among the Scandinavians at Mount Carmel, Kansas. On April 2, 1893, he organized a congregation with seventeen communicants. A church formerly owned by the

Methodists was purchased and put in repair without asking for any outside assistance. In 1895 Brother Greenfield followed a call to Ephraim, Wisconsin. Unfortunately there was no available Scandinavian minister to take his place at Mount Carmel. The congregation expressed its willingness to wait until a minister could be found who was able to preach in both the English and Scandinavian tongue, therefore no immediate appointment was made. When no man with the required qualifications could be found, the authorities of the Church at Bethlehem delegated some one to make an official investigation. It was found that Mount Carmel was well supplied with gospel privileges and that the members of the small Moravian congregation showed an inclination to identify themselves with other churches in the community, therefore it was decided to abandon the field.

Altho the work among the Scandinavians of Wisconsin proved successful, it is a matter of regret that it was impossible to extend it much further by embracing the many opportunities that presented themselves. In this case the difficulty was not so much a matter of a lack of funds as it was a lack of Scandinavian ministers. More pastors of this nationality would have meant more congregations. The few men who carried on this work among the Scandinavians deserve the gratitude of the Church. They were not afraid of hard work. Altho they had enough to do in the field to which they were called, they continually sought to follow every lead that promised a possible extension of the Moravian Church. In the summer and fall of 1875, the Brethren Iverson and Madsen visited Northfield, Minnesota, with a view of commencing a mission among the numerous Scandinavians in that region. The Northwestern District Conference held at Green Bay in June of that year had pledged itself

to provide the funds for supporting an itinerant home missionary at that place. For some reason this resolution was never carried out. Undoubtedly the trouble lay in not being able to find a man for the proposed field.

CHAPTER XIX

LABORS AMONG THE GERMANS IN WISCONSIN

Altho not the first Moravian home missionary to labor in Wisconsin, John Gottlob Kaltenbrunn may be considered the Father of the Moravian Church in Wisconsin. When called to his eternal reward in 1895, in the ninety-first year of his age, he had the satisfaction of seeing at least thirty congregations and missions that were the direct and indirect outgrowth of the work which he had established forty-one years before. This remarkable man did not really retire from the active ministry until he was eighty-eight years of age. The abundant success which attended his labors in the West proves that in leaving city missionary work in New York City he was divinely led to the field that the Lord had in mind for him.

After he had brought his family and five other German households from New York to Watertown on May 11, 1853, he secured temporary quarters in a house about three miles south of that place. Here on May 15 (Whitsunday) he conducted his first religious meeting. The Moravian Diaspora Brethren in the community rallied around him and on June 17 fourteen families were organized into a congregation under the title of "*The Moravian Church in the Town of Watertown,*" later known as Ebenezer. On the tract of forty acres of land purchased with the money contributed by the Home Mission Society of the New York congregation a rude log-cabin, sixteen by thirty-two feet in dimensions, and having only one room, was erected. This small building served as a parsonage, school-house and house of worship until three

years later when the first church was ready for occupancy.

A letter written on February 1, 1854, by Brother Kaltenbrunn reveals that by that time the energetic missionary had already established a number of preaching-places. At four of them he conducted services regularly every other Sunday, and at the remaining stations which were farther removed from his home, every third or fourth Sunday. At that time the Ebenezer congregation had about one hundred members of which sixty were communicants. A school engaged three hours of his time on every week-day. In going about from place to place while on his evangelistic tours he rode "a little pony." The church soon outgrew its temporary quarters and steps were taken to erect a more suitable and commodious house of worship. To this end Brother Kaltenbrunn visited the congregations in the East and collected a substantial sum of money. The membership contributed time and labor and as much money as their slender means allowed toward the building enterprise. After many delays it was at last possible on October 5, 1856, to consecrate the new church. About three hundred people participated in the solemnities of the occasion and every seat in the new building was taken. Brother George F. Uecke and his Watertown pupils opened the consecration service with a song of praise. The church was of yellow brick and forty-five feet long, thirty feet wide and sixteen feet high. The cost of the edifice exclusive of the team-work and timber amounted to nearly nine hundred dollars. One hundred dollars of this amount remained unpaid at the time of dedication. The congregation then had eighty-one communicants.

By this time the work had assumed such proportions as to require most of Brother Kaltenbrunn's time. There-

fore he confined his labors to Ebenezer, as the congregation was officially called after a church had been established at Watertown, and to Ixonia or Piperville and Watertown. He was an evangelistic pastor, therefore it is not surprising that his congregation should experience more than one "season of refreshing from the Lord." In the spring of 1857 a pleasing revival took place. It began with the conversion of a young woman in the congregation. From this gratifying occurrence originated a small prayer-band which met on Tuesday and Thursday evenings of each week. Even the busy harvest season brought no interruption to these meetings. One evening the hearts of two brethren were deeply touched. Walking home together one of them said, "To-morrow we too will pray," to which the other replied, "But, brother, to-morrow is a long way off. Why not do it now?" Then both knelt down in a fence-corner and poured out their hearts to the Lord in prayer. The place became to them a veritable Bethel and they called it "the holy corner." Unfortunately not all the members of the congregation experienced a similar work of grace. Some of them looked upon these proceedings with grave suspicion and called them "Methodistical." This gave rise to much unwholesome discussion and considerable bitterness of feeling, but in the event the more spiritual element prevailed.

For twenty-seven years the Ebenezer congregation enjoyed the faithful ministrations of Brother Kaltenbrunn. In 1880 he was seventy-five years of age, and feeling the infirmities which that time of life usually brings, he decided to retire from the active ministry and leave the work he had so long nurtured to a younger man. It should be said in this connection, however, that his spirit was still too young to retire. In spite of his advanced

years he took charge of another congregation not very long after he had withdrawn from Ebenezer. He became temporary pastor at Lake Mills when Brother J. Mortimer Levering left there for Bethlehem and later served the Windsor congregation without salary until two years before he passed away. After his withdrawal from Ebenezer the congregation at that place was served for about one year by Brother Jacob Hoyler in connection with his pastorate at Watertown. This arrangement was necessary because of a lack of German ministers. Frank Wolff, a student in the Theological Seminary, was called from his studies to assist Brother Hoyler. On August 21, 1881, Brother George F. Bahnsen was ordained to the ministry and soon after took charge of the Ebenezer congregation. Altho this church like every other has had its difficulties, it has prospered from the beginning. As a country congregation its field has naturally been restricted. It has at present two hundred and thirty-seven members. There are one hundred and sixty-three communicants.

When Brother Kaltenbrunn began his labors in the West, Watertown had about four thousand inhabitants. Eight churches of different denominations were already at work in the city. Some of the German residents, however, were not attracted to any of them altho they desired church fellowship. Therefore many of them early identified themselves with the Moravian work established south of town. Altho they faithfully attended the Sunday services at Ebenezer, before long Brother Kaltenbrunn began to conduct stated meetings in the city and on September 11, 1854, a separate congregation was organized at Watertown. In the following year a yellow-brick building, eighteen by thirty-six feet in dimensions, was erected at a cost of five hundred dollars. This building was

divided into two compartments, one being subdivided into several small rooms in which the school-master and his family lived, and the other being used as a school-room during the week and as a sanctuary on Sunday and certain week-day evenings. George Frederick Uecke and his family were the first occupants of the house. He was the first schoolmaster of the congregation, and also assisted Brother Kaltenbrunn in conducting religious meetings.

The revival of 1857 at Ebenezer spread to Watertown. Soon after Whitsuntide Brother Uecke and several other brethren agreed to meet for daily prayer. The result of these devotions was a truly pentecostal blessing and many members of the congregation experienced a change of heart. Here as at Ebenezer the revival caused division in the congregation, the recently awakened claiming to be "the spiritual Israel of God" as their detractors alleged, and the others asserting their right to be regarded as "the genuine Moravian Church because of their sincere devotion to the doctrines and usages of the Brethren." These differences threatened to disrupt the congregation, therefore Brother Kaltenbrunn, after having done all in his power to heal the breach, sent word to the authorities at Bethlehem to send one of their number to Watertown in the interests of peace and harmony. Brother Henry A. Shultz was delegated to undertake the delicate task. On April 20, 1858, he had a meeting exclusively for brethren at two o'clock in the afternoon. He suggested that those present should first discuss two questions, "the one in reference to the praying of women in public meetings, and the other in regard to the use of liturgies in the church services." After the visiting brother had clearly stated the position of the Scriptures and of the Church, opposition ceased. In

the evening of the same day a second meeting was held to settle the personal differences which had estranged many of the members from one another. This meeting lasted nearly four hours, but apparently accomplished nothing.

The next morning Brother Shultz invited seven or eight of the ultra ritualistic Moravians to meet him in special conference and frankly told them that "unless they would seek the needed grace 'to repent and do the first works,' that is, publicly acknowledge their sins against the love of the brethren, the ruin of the infant church would be unavoidable." After a similar meeting with the leading brethren of the opposite side a third general meeting was appointed for three o'clock in the afternoon. At this time the conference was opened with "a heart-melting prayer" by Brother Kaltenbrunn and an earnest word of admonition on the part of Brother Shultz that the brethren should love one another. The Holy Spirit had softened the hearts of the brethren and one after the other of "the Moravian band" arose and asked to be forgiven by those whom they had offended. The other side followed the good example. In the evening a meeting of the whole congregation was held and "such a sweet sense of the Lord's presence was felt by all that many expressed a desire for the celebration of the Holy Communion." This desire was gratified on the following evening. By that time all differences had vanished and the infant church was imbued with new power. After the Holy Communion it was decided to organize a Sunday School at an early day and plans were made to build up the church temporally and spiritually in every way that the Lord might direct.

On August 14, 1864, the Watertown congregation consecrated its first regular church-edifice. Until that time

it had been served by the pastor at Ebenezer, but then the congregation received a pastor of its own in the person of Brother Julius Wuensche. The old building which had served as school-house, place of worship and home of the school-master was then renovated and considerably enlarged and served for many years as a parsonage. From this humble beginning the congregation has grown to be one of the most influential Moravian churches in the Northwest. On November 20, 1904, a beautiful new church was consecrated by Bishop J. Mortimer Levering. The present membership is three hundred and seventy-six. There are three hundred communicants.

The Watertown church has a filial at Piperville, formerly called Ixonia, six miles from the city. Here Brother Kaltenbrunn established a preaching-place in 1853 among twenty German families from Pommerania. A certain Brother Mueller was the only one among the number who had been connected with the Moravian Diaspora in Europe. The work at Piperville was at first affiliated with Ebenezer. On March 4, 1860, a regular congregation was organized with thirty-four communicants. Originally the services were held in a school-house every other Sunday. Brother Kaltenbrunn used to preach to about seventy people. It is likely that a strong church might have been built up at Piperville if at an early day a resident Moravian minister had been placed in charge of the work. As it was, the congregation remained small and there are no present prospects for much increase. The membership numbers thirty-three of which twenty-four are communicants.

At Lake Mills, thirteen miles southwest of Watertown, Brother Kaltenbrunn established a preaching-place soon after he began his labors in Wisconsin. On June 13, 1856, Brother F. John Kilian took charge of the work

at that place. On December 21 of the same year he organized a congregation with twenty-three communicants. Soon after a lot was presented to the congregation by Messrs. Atwood and Cook. At that time Lake Mills had about fifteen hundred inhabitants. On October 18, 1857, a yellow-brick church, twenty by thirty-six feet in dimensions, built at a cost of seven hundred dollars, exclusive of the building material, was consecrated. Most of the members of the infant church lived in the country, but within easy reach of the church. Some of the charter-members had formerly belonged to Moravian settlements in Germany. It was at their call that Brother Kaltenbrunn commenced his labors at Lake Mills. One of the most distinguished members was the venerable Doctor Gaebler who was then nearly ninety years of age. His daughter became the wife of Brother Kilian. Dr. Gaebler was a graduate of the University of Jena and the contemporary of Goethe, Schiller, Herder, Wieland and other *coryphaei* of German literature and science with whom he was intimately acquainted during his residence at Weimar. At the services of the congregation the singing was led by a melodeon which Dr. Gaebler had himself manufactured and played.

About ten miles southeast of Lake Mills was a settlement called Germany, or Oakland. Here Brother Kaltenbrunn had likewise established a preaching-place. On August 23, 1856, Brother Kilian organized a congregation with eighteen communicants. It was called *"The North Salem Congregation,"* after the name which the Moravians gave to the settlement. Here Brother Kilian preached in a large brick school-house every other Sunday afternoon. In 1877 a church was erected by the congregation without aid from any of the other churches in the Province. It was consecrated on October 28 and on May 23 of the

following year completely demolished by a tornado. The erection of another church was commenced immediately, the members this time contributing apart from free labor, the sum of three hundred dollars, and other churches whose sympathies had been enlisted about six hundred and fifty dollars. On August 11, 1878, the new church was consecrated. Four years later the character of the work changed. At the earnest request of English-speaking people in the community, heartily seconded by the majority of the members, the English language was substituted for the German in the services, and Brother William H. Romig became the resident pastor. After a number of years the congregation was again affiliated with Lake Mills, and later it became a filial of London. At Newville, five miles from Lake Mills, there was another preaching-center of the Moravians. In 1856 a church was erected at that place. Here Brother Kilian conducted services every Sunday afternoon. The people to whom he ministered were originally Lutherans, and after considerable hesitation they identified themselves with the Lutheran Church, and Moravian services at Newville ceased. Brother P. Weiss, the teacher of the Lake Mills day-school and the prelector of the congregation in the absence of the pastor, lived at Fort Atkinson, four miles from North Salem, therefore when Newville was abandoned this place became an outpost of Lake Mills, but the undertaking was attended with little success and was soon given up.

In 1858 the Evangelical Association commenced a series of revival meetings at Lake Mills which resulted in winning a considerable number of Moravians by that denomination. This greatly discouraged Brother Kilian and in August of the same year he resigned his pastorate to take up work in Clayton County, Iowa, whence frequent

calls had come for a Moravian minister to labor among the Germans "living near Brother Franke's home." Here he took charge of two Lutheran congregations which were without a pastor. In September, 1858, Brother George F. Uecke, who was ordained to the ministry on October 31 of that year, took charge of the congregation. He not only carried on the work with great success at Lake Mills, but established three new preaching-places, namely, at Aztalan, a village three miles west of Lake Mills, at Milford on the Crawfish River, four miles northwest of his home, "where two Moravians lived," and at another settlement on the Crawfish River. Altho beset by a great many difficulties in the first years of its history, the Lake Mills congregation has flourished greatly for a long time, and now it has the distinction of being not only the largest church in the Moravian northwest, but the third largest in the Northern Province. It has at present one thousand members less two, of which seven hundred and forty are communicants. Much of this remarkable growth took place during the pastorate of Brother Otis E. Reidenbach, who was in charge of the congregation for more than twenty years of the present century.

On June 22, 1859, the congregation at Mamre was organized as a filial of Lake Mills. This arrangement continued until 1870, when the congregation received its own pastor in the person of Brother C. William Stengel. Four years later a church was erected and consecrated. This church was replaced by another which was consecrated on November 29, 1903, by Bishop Karl A. Mueller. On May 18, 1873, a filial congregation was organized at Gerah nearby. Here a church was erected, and on October 11, 1874, it was consecrated. Altho neither of these congregations has ever enjoyed any remarkable growth, both fields offering little room for expansion and

suffering from the frequent removal of members to other places, the work has held its own until the present day. The Mamre congregation has furnished the Church at large with a number of efficient ministers of which one is now laboring as the pastor of the Freedom church. At one time there was a preaching-place at Milford. In 1896 Brother Julius Mewaldt, the pastor of the joint-charge, commenced a promising work at Hubbleton. Here he organized a Sunday School with forty children, which was placed in charge of a member of the Mamre congregation. A German service was conducted every three weeks, and an English service once a month. As frequently the case in the past, the Moravian Church had no sooner established itself at Hubbleton when two other denominations entered the field and by their activities, not always carried on in the most fraternal spirit, eventually made it necessary for the Moravians to withdraw. At present Mamre has one hundred and forty-three members. There are one hundred and seven communicants. The membership at Gerah has dwindled to twenty-five of which fifteen are communicants.

While Brother George F. Uecke was pastor at Green Bay he carried on extensive evangelistic activities among unchurched Germans in neighboring towns and settlements. He established preaching-places at Grand Chute, Appleton, the seat of Lawrence University, Eaton, and Freedom. The last-named settlement was about twelve miles from Appleton. Here he conducted services in a small school-house once a month. On December 22, 1866, he organized the Freedom congregation with twenty-seven communicants. A few weeks later a tract of five acres of land was purchased for one hundred dollars and set aside for church purposes. Plans were immediately made for the erection of a church, twenty-four by thirty-two

feet in dimensions, but money was exceedingly scarce and it was not until October 6, 1867, that the proposed edifice could be consecrated. The building had two stories, the pastor and his family occupying the upper floor, and the congregation worshipping on the ground-floor. Brother Uecke became the first pastor of the congregation which he had established. At present the membership of the church numbers two hundred and thirty-six of which one hundred and sixty-four are communicants.

Brother Henry Lehman organized a German congregation on October 25, 1875, at Manasseh, not far from Ephraim, Door County. Two years later a church and parsonage were erected at a cost of fourteen hundred dollars, including the price paid for the lots. On November 5 of the same year Brother Lehman organized another congregation at Egg Harbor, fifteen miles away. Here a lot was purchased and a chapel erected at a cost of about eight hundred dollars. The growth of both congregations, even in the beginning, was very meager. In 1884 Manasseh had only forty-seven communicants and Egg Harbor twenty-three. The lack of German ministers and the inability of the combined membership of the two churches to raise a sufficient amount of money for pastor's salary made it necessary for a period of five years to serve the joint-charge from Ephraim. Altho the Ephraim pastor had an assistant part of the time, the added burden of the Manasseh and Egg Harbor work was too great, therefore these congregations again received a pastor of their own in 1893 when Brother C. F. Werth accepted the appointment. But the work proved hopeless, being hindered by the fact that both places had a sparse population among which other denominations needlessly intruded after the Moravians had

broken the ground, therefore Egg Harbor was abandoned in 1911 and Manasseh was given up as a separate congregation. The Manasseh church was removed to Ephraim where it was set aside for Sunday School purposes and the members still left identified themselves with the congregation at that place.

The Windsor congregation was organized on April 13, 1885, with eight families. Seven years later it had fifty-four communicants. It was a filial of the Mamre congregation until the summer of 1892 when it became a separate charge. Previous to that time the venerable Brother Kaltenbrunn, then nearly ninety years of age, served the congregation without salary, for some years. Upon his retiring from the field, Brother D. Cornelius Meinert took charge of the work. In 1898 Windsor was received into the ranks of synodical churches.

Soon after the organization of the congregation plans were made for the erection of a church, but for some time the members were divided on the question of location. Some wanted the edifice in the village of DeForest, where two parcels of ground were offered as a gift for the purpose, while others insisted that it should be erected in the country, about two and one-half miles from the village, where the majority of the members lived at the time. The latter faction prevailed. Not many years later the congregation faced the unfortunate situation of having its church in the country while the majority of the members lived at DeForest or beyond. In 1922, under the pastoral leadership of Brother Ernest Drebert, efforts were put forth which resulted in the removal of the church-building to the little town of about six hundred inhabitants. While the moving process was going on the congregation worshipped in the DeForest High School Building which happens to stand on the plot of

two acres which had been offered as a building-site to the congregation thirty-seven years ago. On March 4 the first service was held in the church at its new location. The parsonage in the country has been sold, and a new one purchased near the church. There are at present one hundred and six members of which eighty-two are communicants.

In 1888 an urgent appeal came from a Moravian at Grand Rapids, now Wisconsin Rapids, for a Moravian mission at that place and in the adjoining town of Centralia. The Provincial Board delegated Brother Jacob Hoyler, then chairman of the District Executive Board, to look into the prospects of the proposed field. He found in both Centralia and Grand Rapids a large number of Germans and Scandinavians who were practically without church privileges. He was convinced that the field offered an opportunity for service which the Moravian Church could not afford to miss. The Provincial Board accepted his report and in the fall of 1888 Brother Christian Madsen was sent to that region to establish a mission. The people gave him a warm welcome, and on January 20, 1889, he was able to organize a Moravian congregation. A suitable lot was purchased and a small church erected at a cost of seventeen hundred dollars. Soon after a parsonage was provided. In less than three years the congregation had ninety communicants consisting of both Germans and Scandinavians. Five years later this number had increased to two hundred and twenty-three.

In October, 1895, Brother Madsen was succeeded by Brother Andrew Petterson. On September 26, 1897, the German and Scandinavian members decided to separate and form two distinct congregations. It was agreed that the Scandinavian congregation should retain the

old church-property while the German congregation should seek a suitable place in Grand Rapids. For a while the Germans worshipped in a church rented for the purpose. For several months Brother John G. Praeger, then living in retirement, rendered the pastor much needed assistance. In July, 1898, Brother Gerhard Francke, a recent graduate of the Theological Seminary, was appointed as Brother Petterson's assistant. On November 26, 1899, the lower story of the present attractive and commodious brick church was consecrated in Grand Rapids. The church was completed in later years and consecrated on January 21, 1906, by Brother Karl A. Mueller. In December, 1901, Brother David C. Helmich succeeded Brother Petterson in the pastorate of the congregation, and he in turn was followed by Brother Franz Zeller whose pastorate was cut short by a physical breakdown. In the early part of 1903 Brother C. Arthur Meilicke became pastor and he has served in this capacity with great blessing ever since. The congregation has at present four hundred and forty-six members. There are three hundred and thirty-five communicants.

Brother Meilicke has not confined his labors to the city. Under his leadership a small congregation was organized at Kellner, not very far from Wisconsin Rapids, which at present has forty-seven communicants. Kellner is an English filial of the German congregation at Wisconsin Rapids. Brother Meilicke has another preaching-place in Saratoga Township. In 1916 he established a work at Veedum, Wood County, about twenty-one miles from Wisconsin Rapids. Here a congregation was organized in 1918 and Brother Henry A. Kuehl was placed in charge. An abandoned church-building in good repair was purchased by the members. Later de-

velopments proved that the appointment of a resident pastor had been premature, therefore Brother Kuehl followed a call elsewhere and Brother Meilicke again took charge of the work. This arrangement continued until 1920 when Brother Frank H. Splies, a recent graduate of the Theological Seminary, became the pastor of the congregation. Veedum has at present fifty-one communicants and a total membership of seventy-five.

For several years London was an outpost of Lake Mills. On October 6, 1889, a congregation was organized at that place by Brother Theodore Sondermann. At that time London and North Salem constituted a joint-charge. In 1893 the London congregation had fifty-three communicants. The members had long felt the need of a church and plans were made to erect a suitable edifice. Unfortunately the selection of a site for the building became a rock upon which the congregation split. Brother C. F. Werth, the pastor, was unable to hold the contending factions together with the result that only two families retained their membership. By the appointment of another pastor the breach was healed and a church erected. On November 18, 1895, the building was consecrated. In May of the following year a parsonage was purchased. Altho the congregation has had its difficulties in the past, it has taken a decided upward trend in recent years and is now in a flourishing condition. It has a membership of two hundred and twenty-nine of which one hundred and seventy-nine are communicants.

Milwaukee has long engaged the interest of the Moravian Church, but all attenipts to secure a foothold in that city have so far proved futile. John Frederick Fett made the first effort and failed. In 1861 Milwaukee was again brought to the attention of the Home Mission

Board and the Brethren Kaltenbrunn and Uecke were delegated to investigate matters. Upon their recommendation the field was occupied. Brother William Geyer who was appointed to take charge of the work succeeded in organizing a congregation. On December 21, 1862, a small church was consecrated. After a trial of two years the mission had been reduced to such a distressing condition by various baneful influences that the Provincial Elders' Conference was compelled to abandon it. In 1864 William Geyer renounced all connection with the Moravian Church and returned his certificate of ordination. At the same time a written statement, signed by seven members of the congregation, was sent to the Provincial Board declaring that the members had dissolved all connection with the Moravian Church because its ritual was not at all satisfactory to them, and had joined the Lutheran Church. They retained the church-property, altho it had been secured with Provincial funds. This led to the passing of the present law which requires that all titles to church-property shall be held in trust for each congregation by the Provincial Elders' Conference.* In 1887 another attempt was made to establish a Moravian Mission in Milwaukee. On September 4, a congregation, consisting of a number of Moravians living in the city, was organized at 510 Tenth Street with nineteen communicants by the Brethren Gustavus Feurig and Jacob Hoyler. The former brother volunteered to take temporary charge of the infant congregation which worshipped in a Hall rented for the purpose. The Board of Church Extension of the Northwestern District which had inaugurated the enterprise pledged four hundred dollars per annum toward the support of the Mission. After serving the congregation

* Vide Section ix Book of Order.

faithfully for nearly one year the venerable pastor was relieved of his labor, and Brother Augustus Westphal, a recent graduate of the Theological Seminary, in July, 1888, took his place. In 1889 an effort was made to raise sufficient money to erect a church, but five hundred dollars, which was less than one-half the cost of the building-lot that had been purchased, was all that could be collected among the members and friends in the city, therefore the building operations were postponed. Subsequently the health of Brother Westphal made it necessary for him to resign his post. It was impossible to find a minister to take his place. After a time the work was placed in charge of the aged Brother John G. Praeger who had been living in retirement for some years. Soon after the mission was reluctantly abandoned. In 1907 Milwaukee again seemed to beckon the Church. At that time an opportunity presented itself to purchase a well-equipped and finely located chapel for five thousand dollars. Unfortunately there were no funds available to make the purchase. There are a great many Wisconsin Moravians in Milwaukee and these might have been gathered into a congregation if an energetic minister could have been appointed at that time. Under the circumstances the hope of establishing a Moravian church in Milwaukee had to be deferred.

The unfortunate lack of men and of money has shut the door to many other opportunities in Wisconsin. In the beginning of the present century an excellent opening presented itself to establish a Moravian work in Beloit. Here Brother Otto Heise began preaching services in the fall of 1902 for former Moravians living in the city. By spring of the following year the time seemed ripe for the appointment of a resident minister but the Provincial Elders' Conference had no suitable

candidate for the place. Therefore the mission had to be abandoned. About the same time a promising work established at Neillsville, Clark County, by the Brethren Albert Haupert and Karl A. Mueller failed for the same reason. In following the history of Moravian Home Mission-work one constantly meets with the cry, "*No men and no money.*" In 1858 a call came from Racine, Wisconsin, for a Moravian missionary to take charge of a Bohemian congregation. The matter was referred to the Unity's Elders' Conference and the brethren of that body recommended the Rev. Jonathan Hoch for the work. The brother named accepted the appointment but in the meantime the people at Racine had made other arrangements and the matter was closed. In 1873 a small congregation was organized at Eldorado, but after a trial of about two years it was abandoned.

Brother Martin Adam Erdmann on his way to Minnesota spent a part of the winter of 1858 at Prairie du Chien where he distributed Bibles and Tracts and sought to establish a Moravian congregation among the Germans. At the time there was no Protestant Church in the city, but there were "upwards of twenty-five beer-houses doing a flourishing business." Brother Erdmann conducted services in the Court House. There was much infidelity in the place. When the matter of erecting a church edifice was being agitated, a majority decided that a German theater would be more desirable. Notwithstanding this decision, a godly minority encouraged Brother Erdmann to seek ways and means whereby "the desire of their hearts to have a temple erected to the praise and honor of God" might be carried out. Erdmann also preached at German settlements from twelve to eighteen miles from Prairie du Chien where the people enjoyed no church privileges and desired a missionary.

It is a matter of regret that the Moravian Church was not in a position to occupy the field at Prairie du Chien and in the country surrounding it.

In 1858 Otto Tank proposed the founding of a Moravian College in Wisconsin. He generously offered to contribute to the proposed enterprise ten thousand dollars in coupon bonds and ten thousand dollars' worth of good land, provided the Church should raise an equivalent amount. He also promised to put at the disposal of the institution to be founded "his large and excellent theological library." He proposed that the College should be located either at Fort Howard or on a large tract of from ten to twenty thousand acres about twenty-five miles from that place. Brother Tank went so far as to apply to the Wisconsin State Legislature for a charter for the institution. The Provincial Elders' Conference declined to have the Church participate in the enterprise "because it was evident from the proposed charter that the Moravian influence would be altogether nominal, and partly because the Moravian College in connection with the Theological Seminary at Bethlehem had already been resolved upon by the Provincial Synod." (The college department at Bethlehem was opened on August 30, 1858.) Altho it must be regretted that Brother Tank's generous offer could not be accepted, it would have been hardly possible for the Church to sustain two colleges even if it had been in a position to raise the initial twenty thousand dollars for the proposed institution in the West.

CHAPTER XX

MORAVIAN LABORS IN MINNESOTA

Martin Adam Erdmann, formerly a colporteur of the American Bible Society in the vicinity of York, Pa., was the first Moravian Home Missionary in Minnesota. He was sent there by the Home Mission Board in response to frequent requests for a missionary on the part of former members of the Hopedale, Pa., congregation who had settled at Chaska and in the country surrounding it. A number of former Moravians at Henderson, about twenty miles southwest of Chaska, had likewise asked for a missionary. On November 30, 1857, Brother Erdmann with his wife and four-year-old daughter Eleonora arrived at Prairie du Chien, Wisconsin, where he and his family had to remain for the winter because ice had already closed navigation. Part of this time, however, the missionary spent in Minnesota, having braved a rough journey by stage-coach in his eagerness to see his future field of labor. On December 17 he received a warm welcome in the home of Brother H. Ehrgott Wolf of Chaska. Wolf's mother wept tears of joy when she saw him. At the home of Brother F. Thies, four miles from Chaska, a well-attended Sunday service was conducted "at which those present gave each other the right hand of fellowship and exchanged the Kiss of Peace." Meetings were also held in the homes of Traugott Schwalbe and Sister Dorothy Schwartz, who lived about nine miles from Chaska. On December 26, 1857, the first Moravian celebration of the Holy Communion took place in Minnesota. Six days later, on New Year's

Day, a congregation was organized at the home of Brother H. Ehrgott Wolf with twenty-eight communicants. Next day Brother Erdmann left for Prairie du Chien by way of St. Paul where he "was received with much love by Brother Heinrich Lauenroth and the venerable C. F. Heyer, formerly a missionary in the East Indies, now a Lutheran minister in St. Paul."

In the beginning of April Erdmann resumed his labors in Minnesota. An uncomfortable house, the only one available at the time, was rented as a home for the missionary and his family at Chaska. Here they lived until June 7 when they removed to the parsonage which the congregation had erected. The house was fourteen by twenty feet in dimensions and one and one-half story in height. At that time Chaska had "eight well-patronized brandy-shops, but neither school house nor Court House in which services could be held." For three months the congregation worshipped in a hall in the village hotel. After this hall was converted into a ballroom the meetings were held at the small parsonage. The missionary did not confine his labors to Chaska, but visited and preached extensively in the surrounding country as well. Every other Sunday afternoon he conducted services at Shakopee, about six miles from Chaska. Here he organized twelve families into a congregation on December 12, 1858, "but the members chose to be independent of any Synod for the time being." Eventually it became a Lutheran church. Erdmann also established a preaching-place six miles west of Shakopee.

On June 14 he set out on foot for Henderson about twenty miles away, "making his way thru mud that was ankle-deep." Brother F. Mast and other Henderson Moravians received him cordially. On June 16 he preached by candle light in a school-house. The room

was filled to its utmost capacity. The text of the sermon was, "Therefore came I unto you without gainsaying as soon as I was sent for: I ask, therefore, for what intent ye have sent for me."—Acts 10:29. He announced at the close of the service that on July 17 he would again conduct services at the same place. Before he left the school-house he had the doubtful satisfaction of knowing that the sermon had made an impression upon his hearers. A violent discussion took place among the people, and the preacher was in danger of being stoned. "The Word of God had cut many to the heart and some of them were so incensed that they vowed death and destruction to the missionary and the Moravian Church."

The commencement of the work at Henderson was not auspicious, but the intrepid missionary could not be intimidated. Instead of waiting until the day that he had announced for his next visit, he went on July 6, thereby showing something of the spirit of John Hus whose martyrdom the day commemorated. He took with him Brother H. E. Wolf. "The weather was warm and the mosquitoes very angry." Long continued rains had made the roads worse than ever and the pilgrims were frequently compelled to take off their boots and walk barefooted for miles. On July 27 Erdmann purchased a horse and carriage from a Methodist minister for one hundred and thirty dollars, but at the time of this trip these blessings were still future. The missionary and his companion found a warm welcome at the comfortable home of Brother Stegmeier. Here they learned that one of the men who had sworn death to Erdmann and the Moravian Church had on the day before killed a man at a dance and was now bound hand and foot with irons. A great fear had come upon the community because of

the tragic occurrence and the meeting in the school-house on July 11 was largely attended. On the following day, which was Sunday, the service attracted so many people that only about one-half of them could find entrance to the school-house. The baptism of a child and the celebration of the Holy Communion followed the sermon. This time everybody was in a happy frame of mind. On July 11, 1858, Brother F. Mast and Sister Catherine Waelde were joined in marriage. This was the first Moravian marriage ceremony performed in Minnesota.

A congregation was organized at Henderson on October 17, 1858, with five communicants. Unfortunately a militant Methodist minister entered the field at that time with the unworthy ambition of driving out Brother Erdmann. The infant church was affiliated with the work at Chaska. This arrangement continued until 1860 when Erdmann removed to Henderson. On January 1, 1861, he reported thirty communicants at Henderson, forty-five at Bunghart's and thirty at Walter's Cross-roads, the latter being two outposts which he had previously established. Steps had been taken to erect a church, but when all the building material had been gathered a severe flood swept it away. Later a saw-mill, owned by a member of the congregation, which was to prepare the lumber for the proposed church was consumed by fire. In the meantime serious difficulties had arisen between the pastor and some of his members and the former considered it advisable to leave. This station once more became a filial of Chaska. In May, 1862, Brother David Z. Smith was sent to Henderson. He labored faithfully for about three years but the results were meager, chiefly because not only the congregation but the whole community was greatly disturbed by hos-

tile Indians in the neighborhood who kept the settlers in a constant state of apprehension for months at a time. After this trouble was over the Moravians commenced to move away, and finally there were only two members of the congregation left, which automatically brought the Moravian labors at Henderson to a close.

In the fall of 1859 the Chaska congregation commenced work on a church building, twenty-eight by forty feet in dimensions. On July of the following year the edifice was consecrated. Previous to that the congregation had worshipped for a time in the recently erected school-house. The unfinished Court House likewise furnished accommodations for the same purpose. However, the greater part of the time the meetings had to be held in the small parsonage. When Erdmann was transferred to Henderson in 1860 Brother Anthony Lehman took his place at Chaska. In 1864 the congregation had one hundred and sixty-three members of which eighty-four were communicants. The Sunday School had seventy scholars. That year a Moravian Academy was established at Chaska. During the summer months a building was erected and on November 14 the school opened with seventy-seven scholars. Forty-two of the number were boys and thirty-six were girls. Brother Charles B. Shultz served as the Principal of the Academy. In 1866 a boarding-house was opened for the accommodation of scholars from a distance. The Principal and two lady assistants comprised the teaching force. Altho fairly promising in the beginning, the enterprise was not successful. The number of boarding-pupils never exceeded five. On March 25, 1869, after the venture had reduced the Sustentation Fund to the extent of nearly eight thousand dollars, the Academy was closed. Brother Clement L. Reinke, who had suc-

ceeded Lehman as pastor of the congregation, was the official head of the institution at the time.

During the pastorate of Brother Herman Jacobson who took charge of the congregation in 1876 a number of English-speaking people in town associated themselves with the Chaska church under the title of "*The American Association for the support of Public Services in the English Language.*" This Association contributed several hundred dollars annually toward the support of the pastor. In return an English Sunday evening service was conducted for those concerned. Altho this Association languished after a number of years, the English-speaking people of Chaska sustain friendly relations to the Moravian Church to this day. Frequent removals and financial depression united to keep the congregation small for many years. There was a time when it was seriously debated whether the work should be continued. In 1881 the congregation had only thirty-three communicants, and a heavy debt rested on the church-property. After a time conditions improved and the work took an upward trend. On November 10, 1899, a substantial brick church was consecrated. It is not only the oldest but the largest in membership of the Moravian churches in Minnesota. It has at present two hundred and fifty-nine members. There are two hundred and two communicants.

Soon after Erdmann had established the church at Chaska, he organized two filial congregations, one "at Holtmeier's," the other "at Ruediger's." These filials were later called Laketown and Zoar respectively. The Laketown congregation was organized on October 31, 1858, with fourteen communicants. The Zoar congregation was organized about the same time. The former organization took place at the house of Ferdinand Ruediger a

native of Neudietendorf, Germany. He had been a faithful member of the Moravian Church from his youth. His death, at the age of thirty-eight years, on December 12, 1858, was a great loss to the infant congregation. He was buried three days later. This was the first Moravian funeral in Minnesota. Until 1863 both the filial congregations worshipped in the homes of members. That year a church was consecrated on November 11 at Laketown and on November 18 at Zoar. Brother Henry Gerdsen was one of the founders of the Laketown congregation. In 1875 Laketown and Zoar were separated from the Chaska congregation and became a joint-charge which was placed under the pastoral leadership of Brother Jacob Hoyler. Five years later Zoar became an independent congregation with Brother Theodore Sondermann as its pastor. The work at Laketown was then divided between the Zoar and Chaska pastors. After the separation Zoar made considerable progress. Several families united with the church and the church attendance doubled. A parsonage was built and the church renovated. In 1884 a parsonage was erected at Laketown and the congregation was affiliated with Zoar. This arrangement continued until 1894 when the congregations again separated and Brother Frederick R. Nitzschke became the pastor at Laketown and Brother Reinhold Ottow took charge of Zoar. For eleven years before the separation the joint-charge was served by Brother Julius Mewaldt. Under the fruitful pastorate of Brother George A. Heidenreich who took charge of Zoar in 1902, the congregation at that place extended its work to Waconia, a small town about three miles from the church. Here a congregation was organized on January 1, 1915, and six years later, on June 5, a small church was consecrated. Waconia has at present

one hundred and seven members of which seventy-two are communicants. Zoar has an equal number of communicants. Laketown has one hundred and eighty-three members of which one hundred and thirty are communicants. The church faces a beautiful lake. The churches in the northwest propose in the near future to erect a Moravian Orphanage and Old People's Home at Laketown where Brother Herman Holtmeier, formerly a member of the congregation, has offered his fertile farm as the site of the proposed institution.

Along with the desire for an Orphanage and Old People's Home, the brethren in the West have long felt the need of having a Moravian institution of learning somewhere in the Western District. In 1912 the ministers in Cass County, North Dakota, resolved to bring this matter to the attention of the District Synod which was held that year. This synod took favorable action in regard to the plan of establishing a Moravian School in the West and charged the District Board to further the project. In a comparatively short time the churches in North Dakota and Minnesota had proved their faith in the movement by pledging the sum of thirteen thousand dollars. As the proposed institution was to be Provincial in character, it was decided to refer the matter to the Provincial Synod of 1913 for action. This synod not only gave its approval but lent added impulse to the project by electing a Board of Trustees of the proposed School consisting of the Brethren Albert P. Haupert, C. Arthur Meilicke, Albert Piper, Charles A. Albrecht, John Dittmer, Charles Dittmer, Henry Karow, J. W. Goerner and David C. Helmich of the Western District, and of the following Advisory members: the Brethren Clement Hoyler, Theodore Weingarth, Edward Meilicke, John Schwager and William Wensel of the

Canadian District. In October, 1913, this Board met at Bethel, N. D., and made plans for a vigorous prosecution of the task before it. About four weeks after this meeting a disastrous fire seriously damaged Comenius Hall at Bethlehem, which demanded generous financial contributions to repair the injury, therefore the campaign in the interests of the Western School had to be postponed. Then the World War with its awful consequences lent further check to the project. Recently, however, the movement has taken on new life and it is hoped that the proposed school may soon become a realization. The location of the institution has not yet been chosen.

The Moravian Church in Winona County was established by Brother Henry Reusswig, a native of Meerholz, Prussia, who emigrated to America and settled at Utica, N. Y., where he experienced a deep religious awakening under the preaching of Brother J. J. Detterer. Recommended to the Provincial Elders' Conference as a suitable candidate for home mission service, he was ordained to the ministry on April 28, 1867, by Bishop Henry A. Shultz, and sent by the Provincial Board to minister to four families of the Ebenezer, Wisconsin, congregation, who had settled near Winona, Minnesota, and had asked for a missionary. In May, 1867, Brother Reusswig organized these families into what became the Bethany congregation. Soon after one hundred and twenty acres were purchased for a church-farm. Plans were also made to erect a church and parsonage. On August 12 the latter was ready for occupancy. It was twenty by twenty-six feet in dimensions. Adjoining this building on the north side, a hall, sixteen by twenty-four feet, was built as a meeting-place for the congregation. On October 27 the Hall was consecrated. Here

the congregation worshipped until 1872 when, on July 29, a new church was dedicated which had been erected at a cost of sixteen hundred dollars. Brother Reusswig served at Bethany until the summer of 1882, when he was succeeded by Brother J. Peter Gutensohn. Suffering from the frequent removal of members to other localities and a restricted field, this church has never attained to a large membership, but it has rendered a substantial service as a feeder to other western congregations, and otherwise. On September 20, 1903, a new church was consecrated, and within recent years a commodious parsonage with modern improvements has been erected. The congregation has at present one hundred and thirty-three members of which eighty-four are communicants.

Soon after his arrival at Bethany Brother Reusswig established a preaching-place at Oak Ridge, eight miles north of his home, where several families formerly connected with the Moravian Diaspora in Europe had settled. Here a congregation was organized on October 1, 1868, with nineteen communicants and a total membership numbering thirty-eight persons. One hundred and twenty acres were purchased for a church-farm. On October 11 the Holy Communion was celebrated here for the first time. A church was erected in Jefferson Township and on November 7, 1870, it was consecrated. The congregation was organized in Oak Ridge Township and was first spoken of as "*The Church at Oak Ridge.*" After the erection of the church it was named "Hebron." On the day of dedication "Brother Hans and his wife made generous provision for all who had come to the services from a distance by three times spreading a table twenty-four feet long with a bountiful supply of food." In 1894 the old church was razed and on October 8 a new edifice was consecrated. In 1874 Hebron was sepa-

rated from Bethany and Brother Herman Meinert became the resident pastor of the congregation.

In 1904, when Brother Rudolph J. Grabow was pastor, a number of members and friends of the Hebron congregation in the little town of Altura expressed the desire to have English services at that place. The pastor cheerfully responded to the call and conducted services every Sunday in a hall rented for the purpose. In the fall of the same year the hall burned down. Another meeting-place was found, but by this time the attendants at the services had decided to have a church of their own. In the summer of 1905, a small chapel was consecrated. On September 12 of the same year a congregation was organized and affiliated with Hebron. There has not been much growth in membership. The congregation has at present twenty-six members of which nineteen are communicants. The Hebron congregation has one hundred and three members. There are seventy-seven communicants.

The Berea congregation was organized on December 4, 1874, with twenty-five communicants, by Brother Reusswig, and affiliated with Bethany. On July 9, 1876, the first church was consecrated. In 1894 the congregation was separated from Bethany and Brother Samuel H. Gapp placed in charge. In common with the other churches in Winona County the congregation has suffered from a frequent removal of members to other places which has kept it small. The restricted field does not admit of much growth. The church has a farm of one hundred and twenty acres of good land. The present membership numbers one hundred and twenty-one persons. There are eighty-seven communicants.

Northfield is a beautiful college town in Rice County. Here a congregation was organized on September 5,

1869, with eleven communicants. For many years Brother Charles Gebhardt, a consecrated layman, faithfully supported this work with voice and means. At first Northfield was served from Chaska which is forty miles away. Naturally this arrangement was not satisfactory. The first resident pastor was Brother Gustavus Fiedler who took charge of the work in June, 1870. In September of the following year Fiedler had to be dismissed from the Moravian ministry, and Northfield was once more affiliated with Chaska. In 1870 a parsonage was built in which one room was set aside as a place for worship. This arrangement continued until November 16, 1873, when a small church, which still stands. was consecrated. In August, 1872, Brother Charles Steinfort became the pastor. Under his leadership the congregation made considerable progress. After five years he was succeeded by Brother C. William Stengel. Northfield occupies a strategic position and it must be deeply regretted that the Moravian work there could not be more carefully fostered in the first few decades of its existence. In the early years of its history a number of preaching-places were established in the country. The one at Brush Prairie, now called Union Lake, is still retained. Here about thirty years ago an abandoned Baptist church was about to be sold to a farmer for a barn. The people in the community, or the better element, considered this something short of sacrilege and purchased the building for the services conducted by the Moravian pastor of Northfield. Here bi-monthly services have been conducted ever since. All efforts to organize a Moravian congregation at this place have failed. the people preferring a preaching-place but nothing more. In 1904 the Northfield property was greatly improved. The grading of the street in front of the church and

parsonage had left the buildings more than three feet below the street-level. At an expense of nearly one thousand dollars the buildings were raised and the lots filled in with earth. The communicant membership has never grown far beyond a hundred. There are at present one hundred and sixteen members of which eighty-six are communicants.

In March, 1882, the Board of Church Extension decided to appoint "a Traveling Missionary in the Northwest." There was available at the time about one hundred and fifty dollars which had been collected for the purpose in the Northwestern congregations. The Home Mission Board contributed two hundred dollars annually while the office existed and the balance of the money needed was provided from the treasury of the Board of Church Extension. Northfield, because of its excellent railroad facilities, was chosen as the place of residence of the Traveling Missionary. After these preliminaries had been settled Brother Henry Reusswig was appointed to the newly created office. The mission congregation which had been organized on February 7, 1882, by Brother Theodore Sondermann at Elim, Brown County, Minnesota, and the one at Florenceville, or Ramah, Iowa, were placed in his charge. The Elim Moravians had come from Winona County.

After four years' experience Brother Reusswig became convinced that the mission at Elim would be greatly benefited if he would give it more attention. Therefore he removed, with the consent of the Board of Church Extension, to Hector which had the nearest railroad station to Elim. The congregation not only made a little more progress after the change of residence, but another church in that region was organized at Hector on January 19, 1887, with twenty-seven communicants. Soon

after a parsonage was erected. The services were at first conducted in the English Methodist church. The care of the congregations at Hector and Elim and ill-health made it impossible for Brother Reusswig to continue his work as itinerant missionary, therefore he resigned from that office. On November 3, 1889, a church was consecrated at Hector. In the following year, on June 26, Brother Reusswig was called to his eternal reward. Brother Allen Abel took his place as pastor of the joint-charge. Here, as in so many other places, frequent removals of members to points farther west hindered the growth of the work. In 1909 the Hector congregation disbanded and the few members still left identified themselves with the Elim church. The property was sold for $1,150.00. The Elim pastor took up his residence at Bird Island where he found additional work and financial support by serving a community church. Elim has at present sixty-four members of which thirty-seven are communicants.

The work at Bethesda, near Springfield, was established by Brother Henry Reusswig a short time before his death in June, 1890. The congregation was organized on July 12, 1891, with twenty-six communicants, by Brother J. Peter Gutensohn. On the same day a combination school-house, parsonage and chapel was formally opened and consecrated. Later a separate parsonage was built and the former building was exclusively used for worship. On September 19, 1911, a new church was consecrated. Altho its members have been faithful, the congregation has not flourished because the field is greatly restricted. There is a church-farm of one hundred and twenty acres at Bethesda. The present membership is ninety-seven of which sixty are communicants.

Brother Andrew Petterson while pastor of the Laketown congregation established in 1906 a preaching-place at Princeton. The people were at first very responsive and after a year, or more, a small congregation was organized. But the promises which this field held out in the beginning were not fulfilled and in a comparatively short time the little congregation disbanded.

CHAPTER XXI

THE WORK OF THE CHURCH IN NORTH DAKOTA

The flourishing Western District is a monument to the wisdom of following up those Moravians who leave their old homes and settle in considerable numbers in a new region. In Wisconsin the Church was established in answer to a call for a Moravian missionary on the part of certain people who had formerly belonged to the Diaspora in Europe. The nucleus of the first congregation in Minnesota consisted of former members of the church at Hopedale, Pa., who had gone west to better their fortunes. The same impulse led members of the church at Ebenezer, Wisconsin, to Winona County, Minnesota, whither the Church followed them in due time. As new lands were opened to settlers in the western part of Minnesota, Moravians emigrated to that region and two congregations arose. Next the lure of Dakota attracted members of the Hebron congregation and other Moravians to settle in that territory. And the tide of Moravian emigration continued as the years passed, extending thru what is now the State of North Dakota and into the Dominion of Canada and leaving a trail dotted by Moravian congregations as a pleasing tribute to the aggressive Home Mission policy of the Church and to the energetic leadership of far-sighted ministers in the Western District.

In the early part of 1878 a number of Hebron families settled in the rich Red River Valley of Dakota about eighteen or twenty miles from Fargo. Here Henry Reusswig visited them and on May 24, 1878, organized

them into a congregation which was named *"Goshen"* because of the great fertility of the soil in that region. For three years the infant church was served periodically by the Brethren Reusswig of Bethany and Herman Meinert of Hebron. Altho this arrangement was not very satisfactory because Winona County was too far removed from Dakota, the members carried on the work to the best of their ability. Stated religious meetings were conducted in the absence of a minister, a tract of land purchased for a church-farm, and a parsonage erected in the hope that it might be occupied at an early date by a resident pastor. In August, 1881, their faith and industry were rewarded by the arrival of Brother Frank E. Wolff, who had been appointed pastor of the congregation. Unfortunately he remained only one year. Brother C. William Stengel became his successor.

In 1885 a church was erected at a cost of twenty-five hundred dollars. About three hundred dollars of this amount was contributed by the churches in the District. The church was consecrated on August 9 by the pastor, assisted by the Brethren Henry Reusswig and Herman Meinert. Three years later impaired health made it necessary for Brother Stengel to withdraw from Goshen and Brother Herman Meinert took his place. By that time the communicant membership had increased to eighty-nine. After four years' service Brother Meinert was succeeded by Brother Henry Lehman. The work flourished in spite of these frequent changes in the pastorate. In 1894 Brother Henry Richter took charge of the congregation and served it for ten fruitful years. It is a pleasing fact that the Goshen congregation never received aid from the Home Mission Treasury, being abundantly able to support itself from the beginning. It was not until 1884, however, that the church was ad-

mitted into the ranks of the synodical congregations. Like the other churches in North Dakota, Goshen has made large contributions to Foreign Missions and other causes of the Church at large. The Provincial Synod of 1867 passed a resolution "that our Home Mission congregations which are in propinquity one to another be requested to unite at least once each year in holding a Mission Festival for the purpose not only of raising funds for the Foreign and Home Missions, but also of cementing the congregations in the bonds of brotherly love." This gave rise to the Mission Festivals which are annually held in the congregations of the Western District. At the time of the Goshen Mission Festival the offering for missions frequently exceeds one thousand dollars. Goshen has at present one hundred and eighty-nine members. There are one hundred and twenty-four communicants.

Naturally the Red River Valley attracted many other Moravian settlers. Former members of the Minnesota and Wisconsin congregations located at a point beyond the Maple River, but likewise in Cass County. Here a congregation was organized on October 23, 1881, by Brother Frank E. Wolff, who was at that time stationed at Goshen. This church was named *Canaan*. For nearly a year it was served from Goshen. In 1882 the two congregations were separated and Brother William Strohmeier, a recent graduate of the Theological Seminary, became the pastor at Canaan. After worshipping in a school-house, "accommodating comfortably about fifty people but into which a hundred persons were often crowded," for five years, a church was erected at a cost of about thirty-three hundred dollars. On October 3, 1886, the building was consecrated by Bishop Henry Van Vleck who had been delegated by the Provincial Elders'

Conference to perform this service. The congregation had requested the presence of a Bishop of the Province for the occasion, pledging itself to pay the greater part of the traveling expenses involved. There were sixty-nine communicants at the time. The following year a commodious two-story parsonage was erected. The expenses connected with the building enterprises, with the exception of several hundred dollars contributed by the Goshen Moravians, were defrayed by the congregation. A church-farm of one hundred and sixty acres had been previously purchased. Like Goshen, Canaan has never received aid from the Home Mission Treasury. During the pastorate of Brother Edward F. Helmich, who served the congregation from 1899 to 1911, a union preaching-place was established near Mapleton. The Canaan congregation is by far the largest of the churches in North Dakota. It has three hundred and twenty-four members of which two hundred and fourteen are communicants.

In September, 1899, Brother Strohmeier was succeeded at Canaan by Brother Albert P. Haupert, a recent graduate of the Theological Seminary. The new pastor established a preaching-place about six miles from his home. Here he organized the Bethel congregation on February 2, 1891, with twenty-six communicants. The congregation worshipped in a school-house until 1895 when a building was erected which served the double purpose of church and parsonage, the upper story being occupied by the pastor and the ground-floor serving as a chapel. A church-farm of one hundred and sixty acres, besides a five-acre lot, had been previously purchased. Bethel remained a filial of Canaan until June, 1896, when Brother Otto E. Heise became the pastor. This congregation has also been self-supporting from the be-

ginning. In 1901 a beautiful new church was erected and consecrated. The former building owned by the congregation was then converted into a commodious parsonage. Like Goshen and Canaan, Bethel has some wealthy members whose homes are almost palatial in their appointments. The present membership of the congregation numbers one hundred and seventy-seven. There are one hundred and nineteen communicants.

At Casselton, a flourishing railroad town about nine miles east of Goshen, members of the older North Dakota congregations have located from time to time, either making it their home permanently after retiring from the farm, or temporarily for the sake of giving their children better school advantages than the country affords. Soon after the first Moravians removed to Casselton the Goshen pastor established a preaching-station at this place. On May 11, 1891, Brother Herman Meinert organized a congregation with about twenty communicants. It was affiliated with Goshen. This connection has been maintained ever since, with the exception of a year, or more, when it was served by the pastor at Bethel. In 1910 a church was purchased and formally opened for worship. The indebtedness on the property having been cancelled, the building was consecrated on September 19, 1913, by Bishop Karl A. Mueller. Since then the membership has grown somewhat more rapidly. There are at present sixty-six members of which fifty-two are communicants. Several attempts have been made to establish a Moravian work in Fargo, the largest and most enterprising city in the State, but without any permanent results.

Brother Otto E. Heise while pastor at Bethel organized in the spring of 1900 a congregation at Tabor, about ten miles from Goshen. It was composed of former mem-

bers of the Goshen and Bethel churches who had acquired land in that region. These people had been previously served by the Brethren Heise and Henry Richter who conducted services in a school-house. On August 19, 1900, a small church was consecrated at Tabor. The congregation was affiliated with Bethel until June, 1902, when Brother Arthur E. Schwarze, a recent graduate of the Theological Seminary, was placed in charge. He took up his residence at Chaffee, a nearby village, where he also served for a time a Presbyterian congregation which was temporarily without a pastor. Tabor has a church-farm of one hundred and sixty acres. In 1907 a preaching-place was established at Alice, a small village about eight miles from Tabor. Here Brother Edmund Schwarze, who was then in charge of Tabor, organized a congregation on August 9, 1908. In the same year a parsonage was erected. On May 9, 1909, a church was consecrated. Alice and Tabor constitute a joint-charge. The former has a total membership of fifty-six of which thirty-eight are communicants, while the latter has one hundred and nine members of which seventy-two are communicants. The Tabor congregation recently removed to Embden and is now known by the name of that place.

In 1901 Brother Henry Richter paid several visits to former members of the Hector congregation who had settled in Ward County in the northwestern part of the State. Altho far removed from the nearest Moravian center, these people were served with the gospel at stated intervals by the pastors of the North Dakota congregations. On October 25, 1903, a congregation was organized. After several ineffectual attempts to locate a church at Donnybrook the prospects brightened. In the spring of 1907 the Great Northern Railroad Company

built a branch-line thru the community in which the Moravians had settled and established in their very midst a town which was called *Aurelia*. Two lots were then purchased and on May 19, 1907, the cornerstone of the proposed church was laid by Brother Arthur E. Francke, the retiring pastor. On September 8 of the same year the church was consecrated by Brother Rudolph J. Grabow, the pastor. Aurelia has at present sixty members of which forty-four are communicants.

New England, Hettinger County, in the extreme southwestern part of North Dakota, is a center around which in 1907 a number of Moravian families began to settle. Bishop Karl A. Mueller visited these people and in 1908 Brother J. Peter Gutensohn, a retired minister, whose son had located at New England, spent some time among them and provided them with gospel privileges. In November, 1912, a congregation was organized in Strehlow Township. On April 13, 1913, Brother Henry R. Heise was ordained to the ministry in the temporary sanctuary by Bishop Karl A. Mueller and installed as pastor of the congregation. At first the congregation worshipped in a school-house in Strehlow Township near the village of New England. Later it was found advisable to transfer the congregation to Havelock, the nearest railroad station. Here Brother Heise, the energetic pastor, built a church and parsonage literally with his own hands. He even contributed a part of his meager salary to the work because the members were unable in their poverty to raise the amount stipulated by the Board of Church Extension. As this was what is known as new country and the people who had settled there were poor, crop failures were a calamity. After a number of experiences of this kind many of the settlers abandoned their homesteads and returned to older parts of the

country where the means of gaining a livelihood are attended with less hazard. With sacrificial zeal Brother Henry Heise continued his labors for nearly seven years, but with the removal of members to other localities it became evident that the task was practically hopeless and he was called to another field. Only seventeen members remained at the time. With the withdrawal of Brother Heise the congregation came to an end. Here conditions beyond human control militated against the growth of the work.

At Tagus, a small town ten miles from Aurelia, Brother Rudolph J. Grabow, in 1912, established a preaching-place. Two years later, on May 24, he organized a small congregation as a filial of Aurelia. In June, 1915, Brother Eugene L. Michel, a recent graduate of the Theological Seminary, was stationed at Tagus. Some time previous a parsonage had been purchased, the purchasing price remaining as a mortgage on the building. On March 25, 1917, the recently erected church was formally opened for divine worship. The members and friends at Tagus contributed nearly thirteen hundred dollars toward the building enterprise, but this left a debt on the church alone amounting to about twenty-five hundred dollars. Brother Michel rendered heroic service, even boarding in his home several school-teachers in the vain effort to make ends meet in the pastoral household, but the heavy indebtedness coupled with repeated crop failures proved a handicap which no man could overcome. After a trial of several years it became evident that Tagus was unable to sustain a minister of its own. Therefore the parsonage was sold and the congregation again became a filial of Aurelia. There are no members left at Tagus.

CHAPTER XXII

THE MORAVIAN CHURCH IN CANADA

More than a century ago German colonists from Poland settled in large numbers in the Russian Province of Volhynia. Populous villages arose where primeval forests had stood. The course of colonization from Poland, Prussia and Silesia increased the agricultural population of Volhynia and a demand arose for mechanics and artisans and the establishment of industries. This drew into the ever-widening current of emigration members of the Moravian Diaspora in those countries whence the exodus proceeded. About 1815 many of the German colonists in Poland experienced a deep spiritual awakening thru the instrumentality of several earnest workers of the Moravian Church. About half a century later another religious awakening took place in many of the German towns in Poland. Some of the awakened people emigrated to the adjacent district of Volhynia. Here, as a result, arose a number of village groups in which unorganized members of the Moravian Diaspora sought to infuse spiritual life into the hearts of their country-men.

This work proved so successful that in 1884 two Moravian congregations were established, one at Kremenka, the other at Schadura. Almost immediately the heavy hand of oppression was laid upon these churches. The use of their language in their own private schools, for which they themselves paid, was prohibited under pain of heavy punishment. When invited to Russia they had been promised exemption from military service. This was now revoked, and they became subject to long terms

of conscription. Their religious liberty, too, was curtailed in various ways. After an existence of only a few months Kremenka had to be abandoned and many members of both congregations led by Brother Lange emigrated to Brazil. In 1886 when this exodus was at its height, inquiries were made concerning the possibility of settling in some part of the United States, but without results. As the years passed the lot of the Moravian Germans in Russia became harder and harder. What property the settlers had acquired at the expense of the most arduous toil was practically confiscated by the Government. Then in some way the Alberta District, and particularly the Edmonton region in the Dominion of Canada, was brought to the attention of the oppressed people who believed that the hour of their deliverance had struck. After disposing of what property they had, necessarily at a great sacrifice, a large number emigrated to the Canadian Northwest whither others followed. Here Brother Andreas Lilge with his family had previously settled. At the time many of the brethren went to Brazil under Lange's leadership, Lilge brought his family to Bethlehem, Pennsylvania, where they were generously befriended. After occupying the position of teacher in the German school of the congregation at Ebenezer, Wisconsin, he went to Alberta where he became the pioneer of the Brethren in Canada.

For nearly two decades the tide of immigration continued, strengthening the Moravian congregations already established in Western Canada and giving rise to a number of new churches. The work of the Moravian Church in Canada is almost entirely restricted to the Volhynian settlers and their descendants, "as there are comparatively few unchurched people in the Canadian West." When Bishop Clement Hoyler, who has labored

in Canada ever since the work there was established, attended the General Synod of 1914, he made arrangements to visit Poland and Volhynia for the purpose of setting in motion an extensive tide of emigration from those countries to Western Canada. In Poland and Volhynia it had become evident that the Moravian Church could not develop freely and independently and that those people who belonged to it would be ultimately lost to the Church. Brother Hoyler's plan was frustrated by the World War. Many of the relatives and friends of the Canadian Moravians were ruthlessly banished to Siberia while others were cruelly murdered by the Cossacks under whose escort they were driven from their homes. Hundreds of these people perished. A small number found their way into Germany and a few ultimately reached Alberta.

The attention of the Provincial Elders' Conference was first drawn to the spiritual needs of the Volhynian settlers in Alberta in the spring of 1894 when a letter written by Andreas Lilge stated that the people under his charge were anxious to enjoy the ministrations of the Moravian Church. After some exchange of letters the Conference sent Brother Lilge a copy of the Brotherly Agreement which was promptly signed by forty-three communicants. In forwarding the signed document to Bethlehem the request was made for the service of a Moravian minister and aid toward the erection of a church. On May 6, 1895, a congregation was organized about fifty miles northeast of Edmonton and named *Brucderheim*. It consisted of about one hundred members of which fifty were communicants. Forty acres of homestead land was received from the Canadian Government for church purposes. On June 27 of the same year a second congregation was organized about five miles east of Edmonton with the same

number of members as the first. It received the name of *Friedensthal,* which was later changed to *Bruederfeld.* This church also received a grant of forty acres of land from the Canadian Government. Brother Lilge was licensed to preach and placed in charge of the mission congregations until other arrangements could be made. Anxious to know something more definite about this field which had unexpectedly opened up, the Provincial Elders' Conference and the Board of Church Extension delegated Brother Morris W. Leibert, a member of both organizations, to visit Canada in November, 1895, for the purpose of making a thoro survey and careful study of the situation. Brother Leibert was deeply impressed with what he found and upon his urgent recommendation the authorities determined to support the Canadian Mission to the full extent of their ability. A special appeal for funds was sent to the churches and in a comparatively short time the sum of $2,515.00 had been contributed for the enterprise by the congregations in America and in the German and British Provinces, the contributions from Europe aggregating about five hundred and thirty dollars.

In February, 1896, Brother Clement Hoyler, who was then in the fourth year of his first pastorate at Elizabeth, N. J., accepted the call to become the pastor of the church at Bruederfeld. Brother William N. Schwarze, a recent graduate of the Theological Seminary, took charge of Bruederheim in August of the same year. For about one year these gifted young brethren were assisted in the work by Brother Andreas Lilge who then withdrew. On July 26, 1896, a third congregation was organized with six families. This church was named *Heimthal* and affiliated with Bruederfeld. Brother Gottfried Henkelmann, formerly a teacher in Volhynia, with his mastery

of the German and Russian languages, became the able assistant of the missionaries. He was later ordained to the ministry. A number of preaching-places were established in the neighborhood of the congregations. Scandinavian services were undertaken at one place. By the time of the Provincial Synod of 1898, Bruederheim had secured eighty acres of land, erected a commodious church, and was preparing to build a parsonage. The communicant membership had increased to seventy-six. Bruederfeld had made even greater progress. It had secured one hundred and sixty acres of land, received twenty additional acres as the gift of four of its members, and had erected a commodious church, a parsonage and a large barn. The communicant membership had grown to eighty. Five years later the membership had nearly doubled. After a little more than three years of service in Canada Brother Schwarze followed a call to the West Indies, and his place at Bruederheim was taken by Brother William C. Schattschneider.

On May 17, 1902, a fourth congregation was organized by Brother Hoyler at Calgary which was then a city of about five thousand inhabitants. It consisted chiefly of Swabians who had formerly lived in the Russian Province of Saratov. In June of the same year Brother Emil Suemper, a recent graduate of the Theological Seminary, was stationed at Calgary. A chapel had been previously built and a lot for a parsonage purchased. De Winton, eighteen miles away, was affiliated with Calgary. At the close of the year the communicant membership at both places numbered forty-four. Brother Suemper established a preaching-place at Johannesburg and Dunmore in Assineboia about two hundred miles from his home. Meanwhile, Brother Hoyler commenced a work at Wimbleton, six miles southeast of Heimthal.

and at Morinville, thirty-five miles northwest of the same place, and Brother Schattschneider conducted monthly services at Limestone Lake, ten miles from Bruederheim. At the close of 1902 the four congregations had three hundred and twenty-nine communicants.

A memorial signed by the Pastors, Elders and Trustees of Bruederfeld, Bruederheim, Calgary and Heimthal, requested the Provincial Synod of 1903 to constitute the churches in the Canadian Northwest a separate district of the Church. This request, strongly seconded by Bishop Edmund A. Oerter, the President of the Provincial Elders' Conference, who had visited the Canadian churches three years before, was granted, and the Fifth District was erected. Ten years later it was called *"The Canadian District."* At the same time the churches of the Northern Province in the United States were divided into the Eastern and Western Districts. On June 28, 1904, the first synod of the Canadian District was held. Among other things, this Synod established the custom of holding annual Mission Festivals in all the congregations; pledged itself to establish a work at Hay Lakes, now New Sarepta, without asking aid from the Church at large; assumed the support of a foreign missionary, and appointed the chairman of the District Executive Board the District Advocate of Foreign Missions. The missionary for whose salary the District made itself responsible was Brother Theodore Reinke, who was then laboring in Nicaragua. At the second synod of the District a Fund in Aid of Moravian Missions was established.

On October 2, 1904, the New Sarepta congregation was organized with eighteen communicants. In the following year, on June 12, a congregation was organized at Strathcona with thirteen communicants, and on December 1, 1907, the church at Edmonton, the capital of the

Province of Alberta, was established with twenty-four communicants. At that time Brother Hoyler served Bruederfeld and New Sarepta, Brother Charles A. Albrecht, Bruederheim; Brother Emil Suemper, Calgary, and Brother Arthur R. Schultz, Strathcona and Edmonton. New impulse was given to the work in 1908 by the consecration of Brother Clement Hoyler as a Bishop of the Moravian Church. On August 1 of the following year a congregation was organized at Pleasant Point in the Province of Saskatchewan. Here former members of North Dakota and Minnesota churches had settled. On September 10, 1911, a church was opened for divine worship. It had been erected at a cost of thirty-two hundred dollars on a five-acre lot which had been presented for the purpose by one of the members. Some years earlier a work had been established at Dundurn, forty or fifty miles south of Saskatoon, in the same Province, but after a time the project had to be abandoned. In 1909 more favorable conditions made it possible to revive the work at Dundurn and on September 26 of the same year a congregation was organized. On October 30, 1910, a church, erected at a cost of seven thousand dollars, was consecrated. A house was rented for a parsonage and Brother Hoyler became the pastor of the Dundurn-Pleasant Point charge. In 1910 a congregation was organized at Watrous, Saskatchewan, fifty miles or more southeast of Saskatoon, where a number of North Dakota Moravians had settled. Two of the members offered to contribute one thousand dollars each toward the erection of a church. A pastor was placed in charge of this work, but after a few months' trial he left. Since then the work has been affiliated with Pleasant Point. A new charge was created at Bruce-Mayflower in 1919 and served for a short time by a resident pastor. It is served

at present by the pastors of the neighboring congregations.

In 1912 Calgary experienced a great boom. That year the property in the heart of the city which the congregation had purchased for several hundred dollars was sold for seventy thousaud dollars. The purchaser immediately paid thirteen thousand dollars in cash and agreed to pay the balance at specified intervals. With the money already in hand the congregation purchased a new building-site for $9,300 and commenced at once the erection of a church and parsonage. In 1913 it became necessary to borrow the sum of fifteen thousand dollars in order to complete the building project. This amount was secured by negotiating a loan for one year at ten per cent. interest. To secure himself fully, the man who made the loan had the purchaser of the old property join in the execution of the mortgage. In this way the mortgage became a lien on both the old and the new property of the congregation. No one dreamed of disaster and the building operations connected with the beautiful church and parsonage continued. On September 21, 1913, the church was formally opened for divine worship. At that time the church and parsonage were valued at about forty-five thousand dollars.

After the World War broke out the purchaser of the old property could no longer meet his payments and then trouble began. The mortgage fell due and the mortgagee proceeded to foreclose. If the Board of Church Extension had not mercifully come to the rescue at this critical time by negotiating a loan sufficient to pay off the mortgage, the congregation would have lost its new plant entirely. On October 29, 1914, a new mortgage was executed. Unfortunately the congregation had other debts and it was unable to pay the interest on the

mortgage after making the first payment. Altho the congregation had acted on its own responsibility and without consulting the proper Church authorities until it had struck the rock that threatened disaster, the Board of Church Extension felt that, as the loan had been granted out of regard for the Moravian Church, the only honorable course that could be pursued was to make itself responsible for the interest and principal covered by the mortgage. In spite of the fact that the purchaser of the old property had paid thirteen thousand dollars on the transaction, he relinquished all claim on the property and deeded it back to the congregation, but subject to a mortgage bearing interest at nine per cent. The arrears of interest grew so rapidly that eventually the mortgagee took the property for the mortgage. As a result, the Calgary congregation got nothing out of the sale of the property except that thirteen thousand dollars received at the beginning of the transaction. And this amount was used in starting the building operations. Earnest efforts have been made to sell the church-property, but so far these efforts have been fruitless. The unfortunate affair has not only hampered the work of the church at Calgary, but to some extent that of the District as well. At present Calgary has one hundred and sixty-one members of which eighty are communicants. Esk, Saskatchewan, which has thirty-four communicants, is served from Calgary.

Altho the Canadian District has suffered a great deal from the effects of the World War, it deserves much credit for the excellent work which it has done in the past. It embraces ten congregations with a total membership of nearly fifteen hundred or seven hundred and sixty-two communicants. The work is in charge of only six ministers, a number that is wholly inadequate.

Bishop Hoyler has served in the District for more than twenty-seven years, or ever since the Moravian Church in Canada was established. Not only the District but the Church at large owes him a debt of gratitude for his far-sighted and self-sacrificing labors. A number of former members of the Church in Canada are now laboring with success as ministers and missionaries in home and foreign fields.

CHAPTER XXIII

MISCELLANEOUS MATTERS OF INTEREST

In 1865 the Moravian Church established a Mission among the Colored Freedmen in the Southern States. The Mission Department of the Unity's Elders' Conference gave aid and encouragement to this work, and members and friends of the Church in America and Europe contributed generously to the enterprise. Brother Isaac Prince, at that time pastor of the Brooklyn Church, volunteered his services as missionary among the Freedmen. He commenced his labors among colored soldiers at Memphis, Tennessee. After spending some time at that place he removed to Holly Springs, Mississippi. Here he found great difficulty in securing a room for Sunday School and preaching purposes. By the time he had found a suitable place other Churches had gained the ascendancy in the field. However, Brother Prince succeeded in establishing a flourishing Sunday School. The colored people enjoyed his ministrations, but when he sought to establish a Moravian congregation they were loath to respond. The majority preferred to unite with either the Baptist or the Methodist Church. These Churches have always made a strong appeal to the colored people as evident from their strength in the South at present as well as in that early day. The Moravian labors at Holly Springs were continued for one year. By the end of that time it became evident that the other Churches in the community were fully able to carry on the work among the Freedmen, and in November, 1866, the Moravian Mission was abandoned.

The Provincial Elders' Conference then commissioned Brother Prince to select some other field in the South. He went to Salem, N. C., and thence to Charleston, S. C. Finding it impossible to secure a foothold anywhere, the missionary sent his resignation to the Provincial Board in May, 1867, and returned to the North. Altho the church authorities hoped that the work among the Freedmen might be resumed, these hopes were not realized.

In 1876 a proposition was made to the Provincial Elders' Conference by some settlers in Oats Valley, Yolo County, California, who had formerly belonged to the Moravian Church, that the Board should furnish them with a minister and they would provide him a home and living. The matter was carefully considered and a brother was appointed to go to California and labor among the Moravians there. Unavoidable circumstances prevented the one appointed from starting at once, and in the meantime a Lutheran minister began preaching in that neighborhood with the result that the California brethren withdrew their request and the appointment was annulled.

At Osborne, Kansas, Brother Charles Steinfort established an English and German Mission in July, 1877, with eleven communicants. Two years later a church-building was commenced, but it could not be finished from a lack of funds. At the direction of the Provincial Synod of 1881 the Board of Church Extension secured a loan of fifteen hundred dollars for the Mission. At that time the congregation had seventy-nine members of which thirty-two were communicants. The loan seemed warranted by the fact that the Moravian Church was the only denomination that ministered to the Germans of Osborne and the surrounding country. Finally the church, which had been erected at a cost of $3,650.00, was

ready for occupancy, altho even then the lower story of the building remained in an unfinished state. In 1881 an agreement was made with the Presbyterians in town which allowed them to worship in the church once a Sunday at a rental equivalent to the interest on the loan granted by the Board of Church Extension. The members believed that with some aid from the Board they could support an unmarried minister. In this view Brother Steinfort concurred and withdrew from the field. In January, 1882, Brother Charles Ricksecker took charge of the work. Six months later the officers of the congregation informed the Provincial Elders' Conference that the Presbyterians had decided to erect a church of their own and were even then worshipping elsewhere, and that, under the circumstances, the members were unable to contribute the amount promised for pastor's salary. Soon after Brother Ricksecker was called elsewhere. The Provincial authorities were loath to abandon the enterprise. To give it another opportunity the amount of the stipend was increased and this, together with the pledge of the Lancaster Home Mission Society to make an annual appropriation for the work, warranted the Provincial Elders' Conference in the fall of 1882 in calling Brother Henry V. Rominger to Osborne. He established three preaching-places, one at Partis, nine miles north, another at Bloomington, six miles west, and a third in a school-house five miles southeast of town. But the congregation itself showed little sign of life, which was partly due to the fact that some of the best families had removed to other localities. After one year's trial Brother Rominger withdrew from the field and Brother Charles A. Haehnle took his place. Altho earnest efforts were made to save the Mission, the work became increasingly discouraging. Crop failures, prejudice against the

Moravians, and a growing indifference on the part of the members made the task a hopeless one, and the Board of Church Extension by authority of the Provincial Synod of 1888 abandoned the Mission. For a time the church-property was rented by the Christian (Campbellite) Church. Later it was sold.

Moravians have been living in Chicago, Illinois, for more than half a century. For this reason numerous attempts have been made to establish a Moravian congregation in that city. In 1907 an offer was made to the Board of Church Extension that practically placed at its disposal a minister to look after the Chicago Moravians. As there were no funds in sight for even the most inexpensive effort nothing came of it. Soon after the Rev. Mr. Gottshalk, the pastor of an independent congregation in Chicago, proposed that the Board of Church Extension should take charge of the church-property held by him and his people and assume what incumbrances were attached to it. He offered to turn over his congregation to the Moravian Church, provided he should be allowed to serve it as pastor until obliged to retire, and salary and pension be guaranteed him. The property consisted of "two parcels, one being a chapel and connected parsonage, and the other a chapel only, in a different section of the city." The Board commissioned the Brethren J. Peter Gutensohn and Karl A. Mueller to learn something more definite about the character and value of the properties mentioned. This investigation proved eminently satisfactory, but before the next step could be taken the Provincial Board received the word that the Rev. Mr. Gottshalk had died and that the officials of his congregation had decided to unite with another denomination. "It is extremely doubtful whether the Board of Church Extension could have seen its way

clear to finance the proposition, but seeing a chance to enter Chicago it conducted all negotiations with this end in view until they were cut short by death."

Frequent reference has been made to the Board of Church Extension, therefore a word of explanation may be of interest. This Board was created by the Provincial Synod of 1876. Its duties as then defined were "the work of entering new fields of labor, of starting and organizing Home Mission enterprises, of erecting church edifices for new congregations, of aiding in efforts to liquidate indebtedness resting upon houses of worship, and of promoting in every way the work of Church Extension in the Province." The Synod that created this Board decided that it should consist of four ministers and four laymen and a member of the Provincial Elders' Conference. At the Synod of 1881 the following resolution was adopted: "The members of the Provincial Elders' Conference together with three laymen shall constitute the Provincial Board of Church Extension whose term of office shall be the same as that of the Provincial Elders' Conference. They shall be empowered to select their officers from their own number, provided that the Treasurer shall always be a layman, and also to fill all vacancies which may occur by death or otherwise." This regulation continues to the present day.

After the General Synod of 1869 which granted the petition of the American delegates to effect such changes in the Constitution of the Church as to empower the Northern Province of the Church in America to erect Districts, each having its own Synod with power to legislate for the development of local church interests, the Province was divided into districts. *The First District* comprised the congregations in New York and the congregation in Elizabeth, N. J.; the *Second* those in Penn-

sylvania and Maryland, and the remaining congregations in New Jersey; the *Third* the churches in Ohio, Indiana, Illinois and Michigan; the *Fourth* the congregations in Iowa, Wisconsin and Minnesota. This alignment underwent some changes in the course of time as the Church expanded. Since 1913 the Northern Province is divided into three districts, the Eastern, the Western, and the Canadian. The churches in New York, New Jersey, Maryland, Pennsylvania, Ohio, and Indiana constitute the Eastern District; those in Illinois, Michigan, Wisconsin, Minnesota, and North Dakota the Western District; and the congregations in Alberta and Saskatchewan, Canada, the Canadian District. During intersynodal periods the work of each District is in the hands of a District Executive Board. In 1903 the Provincial Synod granted the Western District, then still known as the Fourth District, a Field Secretary, and charged him with a number of duties. Brother Karl A. Mueller was appointed to the newly created office. He faithfully visited all the congregations under his care, conducted evangelistic meetings whenever and wherever he had the opportunity, visited fields where it seemed possible for the Church to enter, and in every way fostered the work of the District and that of the Church at large. The Church has been amply rewarded for creating the office which Brother Mueller still holds, altho now no longer as District Secretary, but in connection with his duties as the Western member of the Provincial Elders' Conference.

An Inter-Synodal Committee on Aggressive Evangelism consisting of three ministers and two laymen was appointed by the Provincial Synod of 1908 with the understanding that the work of this body should be supported by voluntary contributions. In March, 1909, Brother

Samuel Groenfeldt was appointed the Provincial Evangelist. After serving in this capacity with blessing for seven or eight years he was succeeded by Brother John Greenfield who has held the position ever since. For several years in succession special meetings have been held in most of the congregations in the Province, different pastors assisting one another when it was impossible to secure the services of the Provincial Evangelist because of appointments elsewhere. These evangelistic activities of the last fifteen years have greatly strengthened the churches.

At the request of the Federal Council of the Churches of Christ in America, the Provincial Elders' Conference appointed on July 30, 1912, a Country Church Commission consisting of seven men. The purpose of this Commission has been to increase the efficiency of the country congregations by employing evangelistic, educational, and social methods. A large number of pamphlets, books and other helps have been distributed annually among the rural pastors. Quite a few of the ministers have been sent to Summer Schools and Conferences at the expense of the Commission. Surveys have been made in about ten congregations, and the results published for distribution. Like that of the Evangelistic Committee, the Country Church Commission's work has been supported by voluntary contributions.

In June, 1919, the Larger Life Movement was launched by the Provincial Elders' Conference. As the name indicates the purpose of the Movement is to deepen the spiritual life of the churches. The work is in the hands of what is known as *"The Larger Life Committee."* The specific objects which this Committee seeks to promote are the Prayer Union, Stewardship, Evangelism, the American Society in Aid of Moravian Missions, Edu-

cation, and Publicity. In its report to the Provincial Synod of 1920, the Larger Life Committee recommended that a campaign should be conducted in the Province for the purpose of raising the sum of $500,000.00 as a Larger Life Foundation, the income therefrom to be used toward the support of various causes of the Church. In acting upon this recommendation Synod increased the amount suggested to $750,000.00 A Foundation Committee and a Board of Trustees were elected by Synod, the former body choosing one of its members, Brother Ernest S. Hagen, as the Executive Secretary of the Movement for gathering the funds. In February, 1921, pledges extending over a five-year period were solicited in most of the churches in the Province. The sum pledged amounted to about Five Hundred Thousand Dollars, but efforts have been put forth ever since to attain the goal originally set. The income of the Foundation will be distributed as follows: 2-15 to the Society for Propagating the Gospel, Foreign Missions, Emergencies; 1-15 to the Board of Church Extension, Permanent Fund; 2-15 to the Moravian College and Theological Seminary; 1-15 to the Board of Church Extension, Old Home Mission Fund; 4-15 to the Sustentation Fund; 1-15 to the Provincial Administration Account for Publications; 1-15 to Linden Hall Seminary; 1-15 to Nazareth Hall; 1-15 to the Moravian Seminary and College for Women; 1-15 to the Old Peoples' Home and Orphanage, and the Western School to be equally divided between the two institutions after they are established. In the spring of 1923 the Trustees of the Foundation made the first distribution of income which amounted to seven thousand dollars.

Since the Home Mission Awakening in the middle of the nineteenth century, the Church has made encourag-

ing progress. The Northern Province alone has at present twenty-five thousand members. In 1922 there was a gross gain of over two thousand communicants in the Province. Altho the work of the Church is in a healthy condition, the former cry for more money and more men has not died away. Altho the Larger Life Foundation renders invaluable assistance, it cannot solve the financial problems of the Church. Their solution lies in the hands of the churches. The liberality of the membership must increase if the work of the Church is to be accomplished adequately.

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